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THE
JEWISH EXPOSITOR,
AND
Friend of Israel.

MAY, 1827.

MEMOIR OF THE REV. STEPHEN
SCHULTZ.

No. IX.

"*Nov. 16, 1740.*—We came to Frilendorf, a flourishing town, where I found much attention in the Jews, and some could not restrain their tears while I was speaking to them. A Jewess insisted on giving me a present of nearly the value of half a florin; this, however, I did not accept; but desired her to give it to a poor Jew boy, who had promised me to read the word of God more diligently in future. She gave the present to him, however, not in her own, but in my name. When I asked her why she did so, she replied, "When an alms passeth out of the hand of the giver, for whatever person it may be destined, it no longer belongs to the former possessor." On the whole I took my leave of the dwellings of the Jews in this place with pleasure. I distributed many tracts among them.

"*Dec. 9.*—I went to Volmerz, and spoke to the Jews chiefly upon the doctrine of the atone-

ment, and concerning the futility and folly of the Talmud; which I did in consequence of the rabbi quoting from the Pirke Avoth the following sentence: "If our fathers were like angels, then we are like men; but if they were like men, then we are like asses." Hence I drew the conclusion, that the Gemara and the whole Talmud was neither an angelic nor a human work, but the braying of an ass.

"*Jan. 7, 1741.*—We arrived wet and tired at Gelenhausen, where we lodged in the house of the Rev. Mr. Willemer, who gave us the following account of the Jews resident there. "They are proud and haughty, and therefore lead ungodly lives. As the town is poor, many of the counsellors are their debtors; and they carry their usury to such an extent, that they require from twenty to forty per cent. for interest. The Jews, therefore, of this place, are prouder than in any other place. At their marriages some young men fetch the bride to the house of the bridegroom, with a company of from twenty to thirty horses; and

they hire some knave of their own people to play the fool on the occasion, and he rides in a strange dress before them, playing the most absurd and ridiculous tricks that can be imagined. Music, of course, is not wanting, and thus they pass through the principal streets of the town to the house where the marriage is to take place. Once they did this on a Sunday afternoon, during the service of the Christians, riding close round the church with a terrible shouting and screaming, in order to show that they were masters over the Christians. As the citizens seriously opposed them, the magistrates forbade this public pagantry; but it could not be immediately put a stop to. I would not venture, Mr. Willemer continued, 'to instruct and baptize a Jew in this place, for I should be in danger of being torn in pieces by the Jews, and the magistrates would not be able to defend me.' Mr. Manitius and I heard this sad account with grief, and I added, "Alas! that in other, and even more eminent towns, such complaints should be made! How often have the Jews in other places openly and sneeringly told me, that they had more power than the magistrates. The Jews must always be treated with forbearance, but with a due portion of firmness at the same time. O that the Lord God would grant more wisdom to Christians, to treat the poor lost house of Israel with more pity, but at the same time with more authority!"

"Feb. 1.—Having promised to visit a Jew at Maynz, I went thither this morning in a small vessel from Frankfort. There were some Jews and many Christians on board; among the latter

there was a journeyman, who behaved very insolently, disregarding the reproofs of the others. The Jews said among themselves, "He is a *chamor*" (ass). I quoted to them in Hebrew, (Prov. xii. 15.) "The way of a fool is right in his own eyes." Upon this one of them pointed his finger at me, and said, "If you understand that, you can do more than eat bread." I then took occasion to speak to them of the foolishness of the Jewish people, and pointed out to them the way to attain to the wisdom of the just. In the evening we arrived at Maynz.

"March 21.—We visited the Jews at Heidelberg, who were very friendly and attentive. We called also on the learned Orientalist and divine of the Reformed Church, the Rev. Professor Hottinger, who had been expecting us a whole year. He told us that he had baptized a Jewess some years ago. Of his own and our endeavours he said, "We have *pia desideria piosque conatus*; the rest must be the work of God."

"March 22.—I went alone to Manheim, where there are about 200 families of Jews, among whom I laboured with pleasure till the 24th. They were very desirous of getting tracts.

"April 21.—I went to Altdorf to visit two Jews who were imprisoned for stealing. The Rev. Mr. Beck had written to me to come for that purpose.

"April 22, (Saturday).—The Rev. Mr. Beck accompanied me to the prison, where I spoke to the two Jews about their present miserable condition, which was in a threefold way pitiful. 1st, Because they belonged to the scattered Israelites; 2dly, because they were without

atonement for their sins, aliens from the grace of God; 3dly, because they were justly fettered with iron for their theft. They said, "Sir, if you are come to confirm us in our Jewish faith, we shall be glad, for we are resolved to live and die Jews." I replied, "Your present faith is such as admits of your defrauding and robbing your neighbours, particularly the Christians; if, therefore, I would confirm you in this belief, I must show you how to evade the justice of God and the magistrate, and how to continue to practise ungodliness. You prove, by what you say, that you are no real Israelites. I will therefore show you what a true Jew is, both under the old and under the new covenant." The first I explained to them that day, the second I reserved the explanation of for the morrow.

"*April 23.*—I went again to the Jews in prison, where I explained the second point, viz. what a true Jew is under the Gospel dispensation. Though indeed the poor fellows listened with some attention, yet I perceived no repentance for their sins, and much less any desire of mercy and grace through Christ. I therefore was obliged to leave them to the mercy of God.

"*Maulbronn, April 25.*—The Rev. prelate, Mr. Hochstetter, received us very kindly. He is the son of late prelate Hochstetter, at Bebenhausen, who said to the late Professor Aug. Hermann Frank, "I have desired three particulars of God in my prayers: 1st, That he would grant more spiritual light to Christians, particularly to those in the country of Wurtemberg. 2dly, That he would send labourers into the large field of the

Gentiles. 3dly, That he would visit the waste vineyard of the Jewish people, to plant it again. I have lived to see the two first petitions granted; for the revival of true Christianity goes on with great success, and the mission to the Gentiles has also commenced well. But whether I shall live to see the third, I know not." The Rev. Professor Frank took this subject into consideration, and when he returned to Halle related it in a lecture to his congregation. It was the custom for one of his hearers to put in order the transcripts of his lectures; and this lecture the Professor gave to Mr. Callenberg to arrange, who had never before been honoured with that employment. Mr. Callenberg, three years afterwards, became Professor of Philosophy, and on a particular occasion established the Institutum Judaicum. Then it was, the old prelate understood that his third petition had been granted.

"*Aug. 28.*—We arrived at Halle again. When we entered the house of Dr. Callenberg, we heard the distressing account that the doctor was very dangerously ill. His mother-in-law came into our room, saying that the doctor had had, for the last fortnight, a great desire to see us, hoping earnestly he might not die before we came, as he had much to communicate to us, especially to Mr. Manitius, respecting the Institutum Judaicum; at the same time expressing his astonishment at having received no letters from us for a long time. We had, however, written frequently, but had received no answer from him; the reason of which was, that Mrs. Callenberg had kept back our letters, lest there should be any

thing in them which might give him pain. His mother-in-law gradually prepared his mind for receiving the account of our arrival. When he heard it, he said, "I cannot believe it until I see them." This she communicated to us. We all knelt down and prayed to God. After this we went to him; I took hold of his hand, saying, 'I shall not die, but live, and declare the works of the Lord. (Ps. cxviii. 17.) It is not yet time for you to leave us.' Mr. Manitius then prayed, after which we left him for the day. This word of mine was accomplished in such a manner, that the doctor was enabled to continue the direction of the institution for twenty years afterwards. When he was restored again, he said that our first visit had made such an impression on him, that from that time he recovered the full use of his senses, which he had nearly lost.

"*September.* — This month I spent partly in waiting upon Dr. Callenberg during his illness, and partly in my studies; especially in such as were more immediately connected with my work among the Jews, and in conversations with, and exhortations to, students who visited me. I would praise the Lord, who, notwithstanding that I spent many nights in watching and waiting upon Dr. Callenberg, did so strengthen me, that I was able to continue my principal studies without interruption. By the beginning of October Dr. Callenberg was restored to health.

"In the beginning of the next year (1742), preparatory to a journey into Denmark, I went to Schortwitz to partake of the Lord's Supper. Here I found a Jew-boy of about ten years of age, called Asher, whom the Rev. Messrs. Sommer and Bratke were instructing in the doctrines of

Christianity, and preparing for baptism. The occasion of this boy's coming to the Rev. Mr. Sommer was as follows: Nearly a year and a half ago some beggar Jews met us in the road between Cassel and Frankfurth; there being just in this place a pole erected with this inscription, 'Punishment for the Gypsies.' I spoke to them, comparing the religion of the Jews at present, with that of the Gypsies. The above-mentioned boy Asher was among them, and having followed the company to Wulffen, a village near Coethen, he remained there. The idea that he had the religion of a Gypsy remained in his mind, he therefore went to Coethen, where in an inn he expressed his desire of becoming a Christian. Some persons told him to apply to the Princess. He went to the palace, asked for the Princess, and was admitted. His first question was, 'Are you the gracious Princess?'

"*The Princess.* Yes, I am; what is your desire?

"*The Boy.* You must make me a Christian.

"*The Princess.* You are a Jew; why not remain so?

"*The Boy.* A Machiah (preacher of repentance) said to me that we Jews now have the religion of Gypsies. O, gracious Princess! make me, I pray you, a Christian, that I may no longer continue a Gypsy.

"The Princess gave charge to some of her servants to give the boy something to eat, to provide the necessary clothing, and to send him to the Rev. Mr. Sommer, to be instructed by him.

"*May 7.*—We began our journey to Denmark, and reached Halberstadt on the 11th. On the road we met with a Jew who was in a great perspiration. I asked him

whether he had inquired into the cause of his perspiration, viz. sin, which by the fall of Adam entered into the world, and now defiles every child of man? I told him that God said (Gen. iii.), 'In the sweat of thy brow shalt thou eat bread;' and that this indeed all men experience, but to some this punishment is mitigated by the Menachem (the Comforter), i. e. the Messiah. But as the Jews do not at present care for him, their case is doubly deplorable. The Jew listened with astonishment, and I had an opportunity of pointing out to him fully the way of salvation. He thankfully received the tracts I gave him.

"*July 7.*—We arrived at Copenhagen, where we stayed till the 19th. During our stay we had much useful intercourse with the Jews, the particulars of which are published in Dr. Callenberg's Reports. The Rev. M. Rhons told us, that within a few years, about twenty Jews had been baptized, most of whom are still living here. But, alas! few of them are really Christians. We found however one old man, who had been instructed and baptized by the Rev. Mr. Ezchard in Hamburg, to be in truth, what he professed to be, a Christian.

"*Sept. 15.*—We arrived at Halle."



THE LIGHT WHICH LEADS TO THE
RIGHT TRUTH, THOSE WHO SHALL
BE ENLIGHTENED BY IT OF THE
SONS OF ISRAEL.

(Continued from page 128.)

CHAPTER XI.

Containing arguments to prove that the Christian Religion is a true religion, and that there is no doubt of its holiness.

WE have shewn in the preceding chapters the truth of the Christian faith, and have demonstrated that the most high God has pointed out the mystery of the Holy Trinity in the sacred Scriptures. We have established by reasonable proofs, that Messiah is God and Man; that he has already come into the world, and that all the declarations of the prophets have been verified in him. We have shewn also that the false Messiahs, vainly called by that name, have not endured or continued, and that they have been proved deceivers. We shall now proceed to establish the holiness of the Christian religion, by arguments not resting upon a vain foundation: and as no one can deny that a body of proofs combined together has the force of demonstration, so will the truth be made manifest by that which here shall be adduced.

1st Proof.—That religion must be true and holy whose author is holy, and is powerful to perform miracles and wonders; and who knows all things hidden from the wisdom of man; searching the recesses of the human heart, and exhibiting the spirit of prophecy as practically fulfilled in himself. These things must demonstrate clearly, that the author of such a religion is sent by God; and these things were truly manifested in the person of our Lord Jesus Christ, as appears even by the writings of the enemies of the Christian faith. In the first place, the Messiah gave the spirit of prophecy to some of the Pagans, amongst whom he was desirous to establish the truth; thus the sybils and others declared the virtue and holiness of Christ; and thus Virgil announced in his Eclogues the blessings of his day. Pontius Pilate also bore witness to the holi-

ness of Christ and his wonderful character, in his letter to Tiberias Cæsar. And thus, likewise, the Greek historians, Suedius and others, gave a testimony of the same kind.

Secondly, The Mussulmans, who are opposed to the Christian religion, confess the sanctity of our Lord Jesus Christ, in the record of him given in their Koran and in their histories.

Thirdly, The Jews themselves confess, that Christ performed many miracles, in raising the dead and doing other things, which are written in the book called the Life of Jesus of Nazareth. Josephus, in his history, (chap. vi. book 18.) noticing the life of Jesus, admits that Jesus of Nazareth was a learned and a wise man; that it is not right to call him a mere man, as he wrought many wonderful miracles, and was the ruler and teacher of those who receive the truth. He says that the chiefs of our nation took Jesus and brought him before Pilate, who condemned him to be crucified. But those who loved him before, loved him still, and three days after his death he shewed himself to them alive, as the prophets had before announced that he should do. Christians afterwards took their name from him.

2d Proof.—True and holy is that religion which presents a sublime doctrine, and which leads to the perfection of holiness; which strips the heart of the love of earthly things, and raises it to the love of heavenly things; causing men to seek God, and to keep his commandments, and to turn aside from all sin; not only from those sins which are contrary to the commands of nature, commands which are weighty in themselves; but also from those which some consider venial sins, and be-

come habitual; and not merely outward sins, but those also which are within, even the very movements of the heart. The Christian religion commands men to keep every truth in the strictest manner. It commands men to love not only those who do good to them, but even those who are their enemies; instructing us not to return evil for evil, but rather to do good to, and to pray for, those who do us evil; teaching us to do the same also for persecutors, and for those who despitefully use us. That the Christian religion is of this kind is clear from the doctrine of Christ himself, as recorded in the holy Gospels, and by his holy apostles, and therefore no one can deny that the Christian religion is indeed holy, and most holy.

3d Proof.—True and holy must be that religion which is preached by holy men full of the Holy Spirit; heavenly men, whose minds are kept from earthly things, who are the haters of every carnal desire, and who live according to the spirit of divine grace, rejoicing in prison, in chains, in pain, in death, in misery and in poverty; and who do all this under the influence of love to Christ their Lord and their God. Inasmuch as the men of this world boast themselves in riches and vain glory, following the desires of the body; so, on the other hand, the evangelists who announced the Christian faith, gloried in the pains and in the afflictions they experienced; and thus it has been with their successors, and with those disciples who have followed them in their holy footsteps in different ages. They have acted according to the divine doctrine they taught, not only desiring that they themselves may be found walking in the light of the holy faith, but

also to light up the fire of divine love in the hearts of all men. And this they do, not to obtain worldly gain and vain glory, but that they may lead men to eternal life. Thus the Christian religion is, and ever has been preached; and therefore it is a holy, and a most holy religion.

4th Proof.—True and holy must be that religion, which is founded on the declarations of the holy prophets, who prophesied during many ages, and announced its righteousness and holiness, together with the holy character of its Author, with signs which have been clearly and truly fulfilled; so that every particle of its truth being founded on the holy Scriptures, and thus demonstrated to the mind, its truth, so established, is not to be denied in any part. The Christian religion stands upon these proofs, as we have shewn in the preceding chapters, from the words of the prophets and other conclusive demonstrations. Thus, again, the Christian religion is true, holy, and most holy.

5th Proof.—True and holy must that religion be, which is established contrary to the natural inclination of mankind, but still without force or fear, or the power of armed men, or the eloquence of words; and also without deceit, or the promise of riches or worldly honours, or of delights or indulgences such as man by nature is prone to; but, on the contrary, calls men to forsake riches for poverty, and worldly honour for abasement, ease for trials, indulgences for mortification, and life for death, according to the words of our Lord Jesus Christ in the holy Gospel, who says, "*Whosoever will come after me, let him deny himself and take*

up his cross and follow me;" and thus contending with the world, the flesh, and the devil. In this manner, and contrary to nature, has the Christian religion been established; therefore it is a true and holy, yea, a most holy religion.

6th Proof.—Divine and holy must be that religion, on which God has stamped the mark of truth by means of miracles and signs, such as the healing of the sick, the restoring of the paralytic, the opening of the eyes of the blind, and the raising up the dead from the grave; and other wonders like these. These things are above the power of the creature, and none could do them but the Creator himself, and thus they were set as a seal, with which God sealed and attested the truth of that, which it was his will to establish. Thus then God manifested his truth by these miracles beyond the course of nature; and, that it might be established in all the world, he chose men of a simple mind, without eloquence or human wisdom, to preach to all the world a doctrine contrary to the feelings and prejudices of the world, and difficult to be received by men, calling upon them to believe on one who had been crucified, dishonoured, and rejected. The kings and princes of this world persecuted these preachers, but nevertheless they persuaded men by their doctrine, and many embraced the truth; and not only indeed the simple and the poor merely, but many of the most eloquent and wise, and women the most refined, and many rich men and princes, and kings, received the truth at their hands, and even men who had been given up to carnal delights in their former life. The greatest part of

these embraced the Christian religion boldly, and turned away from the glory, the delights, the riches, they had before enjoyed, and became ready to shed their blood in its defence, enduring punishments and torture rather than deny their religion. This they could not have done excepting by the grace of Christ, and it was indeed another miracle, that men thus should be led to abandon Paganism and the worship of idols, which had been established throughout the world. This was brought to pass by the power of the grace of God, and thus the Christian religion was established. It was the work of the hand of God, in thus turning the hearts of men to the true religion; and thus it is proved that the Christian religion is a true, and a holy, yea, a most holy religion.

7th Proof.—Divine and holy must be that religion, which has produced thousands and thousands of martyrs, even martyrs innumerable, who have spilt their blood in testimony of the truth, and who have suffered not only a terrible death, but many tortures and strange torments, such as the stripping off the skin, the branding with hot iron, and the pouring of burning lead down the throat; whilst many were thrown into caldrons of burning pitch and tar; others cast into frozen lakes; others placed in slow fires, to roast them by degrees; with torments such as the devil only could have invented, to deter men from bearing witness of the truth. Many of these martyrs were most holy, and wise, and learned, and many of them old and weak; many were tender women, young girls, and little boys; and yet they suf-

fered with boldness and patience, and even with joy of heart. This they could not have done by any power of nature; for God gives not to any the power to defend a falsehood and iniquity, by the manifestation of such extraordinary strength; therefore the Christian religion is true and holy, yea, a most holy religion.

8th Proof.—Divine and holy must be that religion, which is established and increased in the midst of many persecutions, and is not destroyed or put down by the spilling of the blood of its followers. The blood of the martyrs, sprinkled on the earth, became indeed like seed, which produced Christians in a manner quite incomprehensible, and in number not to be numbered. We have seen great kingdoms destroyed by war, and many false Christians have been destroyed, and their memory has been lost; but the Christian religion has been established notwithstanding, for many ages, and this not by force or vain self-will, but by the preaching of the doctrine and Gospel of Christ, which leads us to an union with the one true God. Therefore the Christian religion is a true, holy, and most holy religion.

9th Proof.—Divine and holy must be that religion, which has received the divine law of God, given by himself to men, that they might worship their Creator aright, and might walk in his ways during this life.

And thus the Gospel was given by the most high God to men, by the mouth of his only-begotten Son our Lord Jesus Christ, who was the minister of his grace to sinful man, and a glorious and perfect Legislator, teaching men doctrines the most sublime, calcu-

ated to make them perfect in holiness, and able to turn and keep them from all sin, and evil. Thus then the Christian faith is true, most holy, and perfect, and glorious above every other law, and cannot fail to commend itself to every man of an intelligent mind and a pure heart.



ON THE LAST WORDS OF DAVID.

2 Sam. xxiii. 1—7. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God: And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands. But the man that shall touch them must be fenced with iron, and the staff of a spear; and they shall be utterly burned with fire in the same place."

This is an important and obscure passage; a close examination of its contents, and a very slight alteration in the translation, may remove the obscurity; while a comparison of some other well

known passages of Scripture will be found, I apprehend, to heighten its importance. "The last words of David." This expression has been variously interpreted; the most natural exposition is, that it indicates these to have been the last words which David spoke under the influence of inspiration. The last words of any celebrated character are usually deemed important, and the description here given of David justly entitles his last words to consideration; he was "the son of Jesse," a poor humble man; "he was raised up on high," promoted to the throne of Israel from the lowly station of a shepherd; therefore he speaks as one who was acquainted with human nature, in its highest and in its humblest state. "The anointed of the God of Jacob," as such, is a type of Christ, and consequently an important personage. The feeling which every child of God must entertain toward "the sweet Psalmist of Israel," will ensure their attention to his last words. But independent of all considerations of personal character, David's last words demand attentive consideration, because they were the dictates of God's Holy Spirit. (Ver. 1, 2.) "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of the Lord spake by me, and his word was in my tongue."

This communication of the Holy Ghost related to the character of a good king, and to the blessings which the administration of such a one would bring to his people; and accordingly his influence is compared to the powers of nature

when operating under circumstances the most favourable to vegetation. (Ver. 3, 4.)* "The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God: And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

The great temporal promise which was made to David ensured him a successor to his throne from among his own sons, from whom the succession was never to be moved, as it had been from Saul; and with the fulfilment of this temporal promise, was connected the spiritual promise of a Messiah from the same stock. Solomon was at this time but fifteen years of age, and too young to have developed his character, and the rest of David's sons were so wicked, that there could be little hope that one would be found among them to "rule in the fear of God." The aged monarch had therefore, on the one hand a description of a good king, and on the other his own sons in every respect the reverse; so that the conviction of his mind was, "My house is not so with God:"—*None of my children are in the least likely to be God-fearing rulers:* Yet "he hath made with me an everlasting covenant, ordered in all things and

sure:"—*His promise is so determinate, absolute, and fixed, that even amidst these unpromising appearances I can not doubt it; "therefore this is all my salvation and all my desire:"—All my hope of salvation for myself, and all my desire for my family, rests in, and depends upon, this divine covenant graciously made with me.*

In concluding the 5th verse at the word "desire," and in rendering the following as I do, connecting the end of the 5th with the beginning of the 6th verse, I have the sanction of Kennicott's authority; the original should stand thus, **כִּי לֹא יִצְמִיחַו בְּלִיעֵל**, the **ו** being removed from the beginning of the last word, and placed at the end of the one which precedes it; such an alteration of the original is perfectly admissible, but as I am not quite satisfied with the meaning given to **יִצְמִיחַו** in the Hiphil conjugation, I regret that Kennicott's promised notes do not appear in this posthumous publication. (See Remarks on Select Passages of the Old Testament, p. 128.)

"But the sons of Belial shall not flourish, all of them shall be thrust away as thorns, because they cannot be taken with hands. But the man that shall touch them must be fenced with iron, and the staff of a spear; and they shall be utterly burned with fire in the same place." These words are sufficiently plain, as a description of the destruction awaiting David's enemies, and those of Messiah—they shall be treated as those to whom no lenity can be shewn, and they shall be punished with utter excision, as were the Jews who rejected Christ.

The everlasting covenant with David was

* I do not adopt Kennicott's addition of the word **יְהוָה** in this verse on the authority of one MS. which he deems the most ancient in existence; he reads, "as the light of the morning ariseth *Jehovah*." The Gr. Ver. countenances this addition, but as no other MS. exhibits it, and as the general rules of determining the authority of various readings are against it, I do not think we should receive it.

Personal. It related to the succession of his son after his decease, and the continuance of his family until the advent of his son the Messiah. This covenant is detailed at length, 2 Sam. vii.; it was pleaded during the captivity, Ps. lxxxix.; and understood to be an everlasting covenant relative to Messiah by our Lord's contemporaries, John xii. 34. By faith in this covenant David rejoiced, although "his house was not so with God."

The everlasting covenant with David was

Typical of the assured salvation of all believers. Isaiah promised that with them should be made "an everlasting covenant, even the sure mercies of David," lv. 3, words which are applied, Acts xiii. 34, to the resurrection of Christ. That the salvation of the believer is connected with the resurrection, and that the resurrection is connected by St. Paul with David's "everlasting covenant" are too obvious to be insisted upon: but we learn, that although on the ground of personal merit each one must say, "my house is not so with God," yet, on the ground of Christ's finished work, whose acceptance was testified by the resurrection, such as believe on him may say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

The everlasting covenant with David was

National. It related to the final welfare of the Jewish people. The head of this covenant is the mystical David, that glorious and blessed personage to whom the Jews

are ultimately to submit, as their fathers did unto David in Hebron. It needs no proof to shew that Messiah was connected by the prophets with David, and was designated by that name. I shall not occupy space by transcribing Ezek. xxxvii. 21, to the end, but I request particular attention to it, and the parallel passages, as noted in the margin; for the result of a careful perusal and comparison must be a conviction that David, in his last words, referred to the yet future salvation of the Jews, as the servants and subjects of our Lord Jesus Christ. G. H.

Killermogh, Jan. 23.



ON THE RESURRECTION OF JESUS CHRIST.

To the Editors of the Jewish Expositor.

Gentlemen,

I HAVE had considerable pleasure in reading the paper of *Amicus* in your February number, on the importance of preaching on "the resurrection of our Lord Jesus Christ from the dead." The numerous and appropriate quotations which are made from the New Testament, as to the practice of the apostles, in keeping this topic continually in view, are conclusive that it was regarded by the Holy Spirit himself who spake by them, of the highest moment; and I quite agree with your correspondent, that this *fact* was the foundation on which they rested the truths which they preached; and also that it ought to be perpetually alluded to by the missionaries of the London Society, as calculated to prepare the way for a full view of all the features of the divine character of Christ, for a reception of all the doctrines of

his cross, and for a display of his great salvation.

I have lately met with a small work* supposed to have been written by a Jew who lived at the time of Christ's sojourning on earth, and who witnessed his crucifixion and *resurrection*. The subject of Christ's wonderful resurrection, with its results and consequences, is put in so forcible a point of view, that it is calculated to carry conviction to every mind, of the truth both of the Saviour's character and mission; and as I doubt not your work is perused by many members of the Jewish family, who labour under similar prejudices with this writer, they may be shaken and convinced by his arguments; and who can tell but that one more may be added to the number of those who "continue not in unbelief," but who have turned to the Lord, and from whose eyes the veil is taken away.

The writer alluded to proceeds in the following manner:—

"Had Jesus, when buried, like other mortals remained in the grave, I had stedfastly adhered to the Pharisees, and gloried in being one of them, convinced that the grand controversy about righteousness, which was carried on with great zeal on both sides, was now fairly decided in their favour, and that they had gained an additional honour by the opposition.

"When once Jesus was dead and buried, I thought the dispute as good as ended. But, how great was my astonishment, when, not long after, these poor illiterate men, who had been the companions of Jesus, appeared publicly, testifying with uncommon boldness,

that according to his prediction, he had risen again from the dead; that they were well assured of this by many infallible tokens, and that at last they saw him ascend into heaven. When I saw that no threatenings, no infamy, no punishment could intimidate them; when moreover I observed so many undeniable proofs of supernatural power, co-operating with them, and exerted in the name of Jesus as risen from the dead; then the late wonderful works of Jesus before his death recurred to my thoughts; the former impressions I had been at so much pains to stifle, revived fresh in me; in short, the evidence crowded so fast upon me, from every quarter, that I found I could neither gainsay nor resist it.

"Still I was backward to admit it. I was shocked at the train of consequences that must follow; and thus I questioned with myself: Has reason itself deceived me? Do all our best books of divinity and morality proceed on false principles? Must I give up all my choicest sentiments? Is there no such thing as wisdom and righteousness in the world? Are all men fools and enemies to God, but these rude Galileans? The reflection is confounding! But what do these men propose? what do they aim at, by alarming the public in this manner with their testimony about the resurrection of Jesus? They can have no good design—no benevolent intention towards men. They seem, rather, to be influenced by a most malignant disposition. They certainly 'intend to bring this man's blood upon us;' to prove us all to be enemies to God, and objects of his wrath. They intend to make us desperate and utterly miserable.

*The Conversion of Jonathan, the Jew.

“ With such reflections, regardless of the inward disquiet I might suffer, I resolved to combat whatever evidence they could produce; till one day that I heard them charged with the malevolent purpose I have just now mentioned. But such was their reply, that I think I shall never forget it. They indeed not only allowed, but demonstrated all the consequences I was so averse to admit, with such force and evidence, as quite defeated all my resolution. But then they at the same time laid open such a treasure of divine good-will towards men, — they drew such a character of God, no less amiable than awful, — they laid such a solid foundation of everlasting consolation and good hope for the most desperate and miserable wretch, as did infinitely more than counterbalance the loss of all my favourite principles, all my fond reasonings, and every worldly advantage I had connected with them. And all this they showed with the greatest simplicity and clearness, to be the plain meaning and import of the fact which they testified, *even the resurrection of Jesus*. And they confirmed every thing they said, by the unanimous voice of the prophets, whom I had never understood till now. Their doctrine, in respect of *authority*, resembled the word of a king, against whom there is no rising up; and in respect of *evidence*, the light of the sun; or, to use a more adequate similitude, it resembled the fact which they testified, and whereof it was the meaning. And it well corresponded thereto in its effects: for it proved sufficient to raise the dead, and give hope to the desperate. The fact and its import — the *hand-writing* and the *interpre-*

tation, equally became the majesty of him who is the *Supreme*.

I saw plainly that in the resurrection of Jesus there was the agency of a *power*, superior to the power of nature, even able to controul and reverse the course thereof: therefore I concluded, that this operating *power* was greater than the God of the Sadducees and the philosophers. I found also that this *power* had a *peculiar character*, manifest from the nature of the controversy, wherein it interposed its agency and gave decision. I found, by the decision, that its character was more grand and perfect, as well as its agency stronger, than that of the God of the Pharisees. As to its agency, it was able to raise from deeper misery to higher blessedness than the Pharisees thought of. As to its character, it appeared with unlimited sovereignty *just* and *merciful* in perfection; whereas the God of the Pharisees was such only partially and by halves; unable to execute the threatened curse against every sin, and yet shew mercy and boundless favour to the transgressors; not so just as to maintain the honour, the spirit, and extent of the perfect law at all events: nor so merciful as to have any favour for the utterly worthless and wretched; but halving the matter, merciful to men of good repute, and just in accepting those who are deficient in their righteousness; or in another view, just in exacting the debt of *five hundred pence*, and merciful in forgiving that of *fifty*; or shewing justice only against the utterly insolvent, and mercy only to those who can make partial payment: in short, like all earthly potentates, incapable of appearing at once without

limitation of either attribute, just and merciful in perfection.

"I found then that the *power* which operated in the resurrection of Jesus, excelled not only in *strength*, but also in *majesty* and *perfection* of character, all that was called God amongst men. So I perceived no small propriety in the saying of Jesus, "O righteous Father, the world hath not known thee." I concluded then that this was the power of the only true God, for that which is the greatest must be God. Thus am I called off from every idol, however highly dignified, whether the work of men's *hands*, or of their *imaginations*, to adore him who is *higher than the highest*.

"I frankly acknowledge, then, that my religion, or hope towards God, is not founded on *argument*—not on the *wisdom* of men, but on the *POWER* of GOD—not upon deductions from any principles I had hitherto known, but on *authority* interposed in a manner quite unexpected, baffling, confounding, and repelling all my reasonings; and, if I may be allowed the expression, *forcing* upon me a new set of principles by the most convincing and satisfactory, as well as irresistible evidence; not on any reasoning *a priori*, but on a plain matter of fact, established by impregnable evidence: not on any effort exerted, or any motion felt in my breast, but on that motion of divine power which burst the bands of death when Jesus rose; not on any operation which men call *mystical*—not to say *unintelligible*, but on the simplest and most striking operation of power that can affect the human mind, even the presenting alive

again of a man who was dead; not on feeling any change in my heart for the better, or the remotest good inclination of my will, but on that *fact*, which, sore against my will, forced upon me the most shocking view of my guilt, and proved me to be an enemy to God, in that respect wherein I thought to have approved and valued myself to my last hour: not on any work of power assisting me to feel, will, or do any thing, in order to obtain peace with God, but on a *work of power*, proving to demonstration, that every thing needful thereto is already completely finished; in one word, not on any difference betwixt me and others, or on any token of good about me whatever, but on the token or proof of divine good-will expressed in the resurrection of Jesus towards sinners of all nations, without regard to any difference by which one man can distinguish himself from another. This fact, firm as a rock, emboldens me to be equally regardless of philosophical guesses and enthusiastical fancies. If any one should ask me a reason of the hope that is in me, I have only one word to say—*the resurrection of Jesus*. Take away this from me, and I am miserable indeed! Let this stand true, and nothing shall ever make me despair."

To the above arguments my author adds others which are equally strong and convincing. Were I to copy the whole at the present time, this paper would be too long for the Expositor; should this find a place there, I will forward the remainder at an early opportunity.—I am, your's, &c.

TIMOTHEUS.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

LETTERS FROM REV. A. M'CAUL AND
REV. W. F. BECKER.

RECENT communications from Warsaw are contained in the three following letters from Mr. M'Caul and Mr. Becker.

Warsaw, Dec. 4, 1826.

Since our last letter some things have occurred in Warsaw, which we think necessary to communicate to the Committee. On Sunday, 28th Nov. Mr. Bergfeldt, having been in the preceding week examined by three Lutheran clergymen, and having passed all his examinations to their satisfaction, was ordained in the Lutheran church, in the presence of a large congregation; on which occasion the attention of the public was again called to the object of the London Society. It is a matter of no small importance to our mission, to have our work thus sanctioned by the spiritual authorities of the country, and we have reason to be thankful that our Protestant brethren, not only do not look upon us with jealousy, but assist us whenever they can. We are in this way deeply indebted to both consistories, and to the clergymen of both confessions, by whom six of your missionaries have already been ordained. For the benefit of your missionary students, and the satisfaction of the Committee, we shall give you some account of the examination. The Consistory required in writing a "*Curriculum vitæ*," German and Latin; two sermons, one upon the words of the Apostles' Creed, "I believe in the communion of saints" (which Mr. B. preached on the 16th before the Consistory); the other on Rom. viii. 3, 4; and also a Latin essay, "*De Regno Messiae secundum sententiam Scripturæ tam Veteris quam Novi Testamenti, cum expositione locorum in quibus describitur.*"

On the 22d, 23d, and 25th of November the examination took place. The first day Mr. B. was required to give an account in writing "Of the

principal opposers of Christianity, from its commencement down to the present time; together with the nature of their arguments, and the method of confuting them." The second day was devoted to the exegetical examination. The subjects were, "*De tempore et consilio, quo Epistola Pauli ad Galatas est conscripta, cum versione et expositione exegetico-grammatica capituli III. a versu 15—29, & simili modo tractandus Psalmus xvi.*" On the 25th the oral examination took place in the vestry of the Lutheran Church. The Rev. Mr. Lauber, Counsellor of the Consistory, commenced with a Latin prayer, and address in the same language. The candidates were then examined in church-history, antiquities, theoretical and practical theology, and a number of children were introduced, whom the candidates were obliged to catechise, in order to give proof of their ability to fulfil this important part of the ministerial office.

After giving this account of the ordination, the writers add,—

In the general course of the mission we find on the one side a trial of our patience, but on the other ground for hope. The Saturday's service was so much deserted by the Jews, that we thought it better to give it up until the weather improves, and the days grow longer. We have substituted in its place an exposition at home. One Jewess, with her child, attends regularly. On Saturday, the 25th of November, two old Polish Jews were present, one of whom brought his son. Their object was to request us to instruct their children in Hebrew and German, which we promised to do, and they appointed Monday, the 27th, for the first day of their attendance, but did not come. We suppose they were dissuaded by their brethren, who are now less disposed to listen to us, as a regular committee of Jews has been, by command of the late emperor, sitting for more than twelve months, to propose plans for the amelioration of the con-

dition of their nation. Their proposals are submitted to the consideration of a commission appointed for the purpose. Not long since a violent attack was made upon us in the Jewish committee. We were, however, defended by one of the members, and the others agreed, that, although we were mistaken in our object, our motives were laudable. The sitting of this committee has opened to some a prospect of obtaining situations, and has attached a degree of importance to others, which has induced them to withdraw almost entirely from all intercourse with us. Still we hope the operations of this committee will eventually prove advantageous to our cause. The erection of a regular institution for the education of rabbies and schoolmasters, has already resulted from this committee. Regular teachers in Hebrew, German, Polish, History, Geography, Mathematics, and Rabbinical Literature, have already begun their lectures to Jewish youths; and they will no doubt come from this school with views and dispositions very different from those which they would have brought from a Jewish Jeshibah. The erection of elementary schools for Jews throughout the kingdom is, we understand, contemplated. We should ourselves be very glad to establish a school, not only for boys, but also for girls; and we have at present some faint hope, that our wish may in time be realized. Indeed though we are grieved that the intercourse which we have with Jews, is very small in comparison of what it was two years ago, prospects are opening which give us reason to hope, that Warsaw itself may become an important station.

A young Jew named H. who went to Count von der Recke's Institution two years and a half ago, has returned, having learned the trade of a weaver, and bringing very good testimonials from the Count. We were ourselves much pleased with him during the few days he remained with us. He is now working as a journeyman in the neighbourhood, and hereafter may be useful in finding employment for others of his brethren, whom a confession of

Christ casts on the wide world. Besides this, the sending out of unbound books to us, presents a most profitable method of employing the proselytes. We considered this circumstance as an opening of Providence, and determined, with the blessing of God and the help of some friends here, to make a trial of the practicability of this plan, before the Society's books arrived. Mr. Goldberg, who learned bookbinding at Berlin, offered to instruct the young Jew from Berdiczew. We immediately engaged two rooms in the building we occupy, which were vacant, purchased the necessary implements, and delivered to them books of our own, and were furnished with others by friends here. In the short space of four weeks seventy-four books were bound to our entire satisfaction. The young man from Berdiczew has learned to stitch the books very well, and has conducted himself in every respect as we could wish.

About ten days ago we received a Jewish boy aged fifteen, who has attended us for religious instruction during two years, so that we can now undertake the binding of the Society's books without any fear. But we beg that you will not mistake us. We have not begun this matter, nor do we desire to carry it on, at the Society's expense. It has been undertaken by contribution, and if the Committee should approve of the undertaking, shall be carried on without any burden to the Society. The books must be bound. A regular book-binder in Warsaw would charge a shilling for a New Testament, or copy of the prophets; whereas we can get them bound by the proselytes for ninepence. The Society therefore will not lose. To say nothing of the great assistance it will be to our mission—not to speak of the proselytes earning their bread in an honest manner, instead of being cast on the world as beggars, driven thus to dishonesty and every species of immorality, bringing a disgrace on the Christian name, and affording opportunity to every enemy of the Society to repeat what has been so often objected, that it is impossible

to convert a Jew;—such an institution will be a touchstone to try the sincerity of the candidates for baptism, will afford your missionaries an opportunity of watching over them for a long course of time, and will multiply to the Jews the means of grace, by introducing them into a Christian family, where they may not only have regular instruction in Christianity at stated hours, but also the benefit of family worship. This has made the deepest impression on the Jew from Berdiczew, who had been accustomed to think that Christians were people who lived without prayer, in fact without God in the world. In short, we are persuaded, an establishment for employing converted Jews would be beneficial to their spiritual welfare, at the same time that it would deliver them from temporal distress. We can soon have several more of these Jews, and it depends, under God, upon the Committee to determine whether this trial shall be continued, or whether our hopes must be given up. All we ask is, permission to continue this attempt, and for Mr. Goldberg to continue his instruction. He is, by a natural hoarseness and weakness of voice, disqualified from disputing with the Jews, as he is heard with difficulty, even in private conversation. He may at the same time assist us in translating, as the book-binding will not occupy the whole of his time. We now conclude, earnestly beseeching the Committee to permit us to continue a work which, we trust, has hitherto had the blessing of God upon it, and which we hope will promote the interest of the mission.

Mr. M'Caul writes again,—

Warsaw, Jan. 4, 1827.

Since my last, a Jew, about twenty-five years of age, applied to us, expressing a wish to become a Christian. We informed him, that he must first be instructed, and that we could fix no precise time for his baptism. He then enquired if we could support him during the time of his instruction; to which we replied in the negative. He went away, promising to come again, but has not kept his word.

We regret to say, such cases have occurred repeatedly, and we earnestly wish for some asylum, where persons of this description might be received, and enabled, if they chose, to work for their bread, so that the sincerity of their intentions might be tried. We believe in most of these cases the applicants have no distinct notion, either of Judaism or of Christianity, and yet feel the want of some religion; which, together with the hope of bettering their temporal circumstances, induces them to apply for baptism. But surely it is a desirable thing to bring them under the means of grace. We have had in the last two years, eight of these cases. Some of these applicants being refused, went away. One of them is now in prison for his crimes, and is, to speak after the judgment of men, lost for ever. This is a painful recollection for us, especially when we think that an institution like that of Count von der Recke might, by the blessing of God, have saved him from temporal infamy, and perhaps from eternal ruin. We feel the force of these reflections the more, as we now see the value of such an institution, in the small attempt which we have made with the bookbinding, as mentioned in my last.

The young Jew from Berdiczew has profited by the means of grace which he has here enjoyed, and has afforded us all much real pleasure. Being fully satisfied with his advance in Christian knowledge, and having good reason to hope from his walk and conversation, that he had some experience of the power of the Gospel in his heart, we determined to baptize him on St. Stephen's day. The baptism accordingly took place at our afternoon service, in the Reformed Church, and in the presence of a very large congregation. We could not distinguish any Jews in the crowd, but heard afterwards that there were certainly some, besides several who had been baptized. Owing to the non-arrival of one of the sponsors, the baptism could not take place until after evening prayers. The sponsors were their Excellencies Gen. Fanshaw the elder, Mrs. General Knoring,

and the Rev. Mr. Diehl. There were present also, Gen. Knoring, Gen. Fanshaw, jun., Mr. T. Fanshaw, and several Russian officers. After the baptism Mr. Becker preached from the words of St. John, "In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him." We hope that the whole was accompanied by the blessing of the Lord, not only upon the convert and ourselves, but upon the numerous congregation present.

Some time since an application for a grant of six Hebrew Bibles, was made to us, by persons connected with the school for rabbies. They were requested for students in the school, who were too poor to buy them. Knowing that it would be pleasing to the Society, to see Bibles without rabbinical comments in the hands of such persons, and considering it also desirable to excite a good feeling on the part of the Jews, we sent them the Bibles in the name of the London Committee, and we have since received the following letter of thanks from the Jewish Committee. "The Jewish Committee in the kingdom of Poland to the Rev. A. M'Caul.—Being informed by the Rabbinical College, that the Rev. A. M'Caul, member of the London Society for promoting Christianity amongst the Jews, has presented, in the name of the aforesaid Society, six copies of the Hebrew Bible for their college-library, receives this present with thanks, and makes known to him, that this proof of the (London) Committee's good-will towards the new institution, shall be reported without delay to the Commission of Religion and Public Instruction. — (Signed) Zaleski, *Director*; Konaski, *Secretary*. Dated Warsaw, Dec. 29, 1826."

Mr. M'Caul writes again, 22d January, 1827,—

As we have not had time to forward the full report of our proceedings for the last ten days, we send these few lines to beg that you will send us, without delay, by way of Hamburg,

200 Hebrew Bibles, or if there be not so many ready bound, whatever you have, for the present. We determined last week not to let the Hebrew Bibles lie longer useless on our shelves, but to give them to all who could translate Hebrew, at a small price, or for nothing. This resolution, together with the arrival of Genesis, has drawn crowds of Jews to us, so that we have had to dispute, or rather to preach to them, from morning to night. Our stock of Bibles and Prophets is entirely exhausted. This forenoon alone, 180 copies of the Prophets were sold, and 110 copies of Genesis were partly distributed, partly sold. Great demand has been made for the Prophets and Psalms *in Jewish*, so that we wish you would print the remainder of the Pentateuch, and send it to us as soon as possible. But pray send us Hebrew Bibles and Prophets *without delay*; if they are not bound, send them unbound.

PRUSSIA.

LETTERS FROM A CHRISTIAN JEW.

THE following letter from a Christian Jew, addressed to the Rev. C. S. Hawtrey, affords matter of considerable interest.

Berlin, Dec. 21, 1826.

I regret exceedingly that, as I passed through London in my way to the Continent, I had not the opportunity of conferring with you personally, on some points connected with the operations of your Society amongst the Jews on the Continent, as I was desirous of explaining to you the circumstances, which have prevented my more free and confidential correspondence with the Secretaries of the Society. I can, however, assure you, dear Sir, that though not officially employed as a missionary to the Jews, I never neglect an opportunity of speaking to my brethren after the flesh, of the unsearchable riches of Christ Jesus my Lord and Saviour. If I wanted human testimony, I could appeal to many witnesses, whom I have had the satisfaction of meeting on the

Continent in various places. Mr. Smith, your missionary, now in England, as I believe, was at Prague soon after me, and happened to call on some Jews with whom I had previously communicated. I must confess that I feel rather a backwardness in making statements of occasional conversations, or controversies with Jews, as these things frequently amount to nothing, the Jew being naturally fond of displaying his learning; so that in England, when this appears in print, wrong inferences may be drawn, as if these same Jews were disposed readily to receive Christianity. There is no doubt that much is doing amongst them on the Continent, and that they present many encouraging features, but this is owing to the German governments, who now seek to raise them up from their moral degradation, and to ameliorate their general condition, civilly and politically, which cannot fail to have a great effect on their religious state.

Of the means used for this end the first and most efficient is education. The laws and regulations in this respect in the kingdom of Prussia are most excellent, and will doubtless produce the most blessed results in the course of a few years. I have had much conversation on this subject with a person high in office, under whose controul the schools are placed, and who has furnished me with some valuable and interesting documents, connected with the Jewish schools in the Prussian dominions, and which I shall translate and send to you in due time. There is particularly one document highly interesting; a plan drawn up by the Jewish High-priest of Berlin, for establishing amongst his people a theological seminary for the education of teachers—not as before, for the mere study of the Talmud, but for general knowledge and classical attainments; and particularly for the study of the Old Testament, and of the prophecies, which hitherto have been so much neglected. This plan was found so excellent, that it immediately received the sanction of the higher authorities.

I am told by the same gentleman

that in Prussian Poland, where the Jews for the most part are very poor, especially in the villages, so that they have not funds to establish schools according to the prescribed regulation, much might be done towards furthering the cause of Christianity among them, by assisting them with small sums, to pay their schoolmasters and purchase books. I hope, my dear Sir, you will consider this, and persuade the Committee to do something by way of establishing and aiding local schools. I believe that I cannot be the only one who presses this, for every one well acquainted with the Continent must see the necessity of it, for doing any thing efficiently and generally among the Jews.

On my arrival here last week I attended the baptism of two Jewish young women, Mary B— and Frederika L—, who appeared well instructed in Christian doctrine, and whose hearts, I hope, are equally well grounded and rooted in the knowledge and love of Christ. The number of those who are baptized in this place, from time to time, is very great; I send you a copy of the account, published by authority, but I am grieved to say, many are not converted characters. I have endeavoured to obtain a list of those whose consistency is unimpeachable; but I am sorry to say it contains but few names.

I was highly gratified, on Sunday last, to meet a number of converts and enquirers, mostly students and mechanics, in whom there seemed a true desire to seek and serve Christ, and to prize him as their brightest treasure. It was truly delightful to see a number of the descendants of Abraham met together, without any Gentile present, uniting in ascribing praise, glory, and dominion to their crucified Redeemer, rejoicing in his fulness and sufficiency to save to the uttermost all that come unto God by him. Amongst this number was a young man named Entsch, from near Breslaw, who received his first serious impressions from Mr. R. Smith, to whom he begs to be most affectionately remembered. He is about to be

baptized in a few days. I have every reason to think well of him.

To give you some further idea of the measures taken by the governments of Germany to christianize the Jews, or at least to bring them on a level with their Christian subjects, I may state the substance of a motion submitted last week to the House of Representatives of the Grand Duchy of Hesse Darmstadt, by Mr. André, member for Offenbach. 1. To remove the Jewish sabbath to the Sunday. 2. To forbid the circumcision on the

eighth day, but to wait till the child has attained sufficient maturity to decide for himself, whether he wishes to subject himself to that painful rite.

3. To facilitate and encourage marriages between Jews and Christians, by removing all prohibitory laws on this point, as already done in the Grand Duchy of Weimar. There is little doubt but this will pass into a law; and I think it very probable that it was originally suggested by the Jews.

A Statement of the number of Jews who embraced Christianity in the Prussian Dominions, during the Years 1820, 21, 22, 23, and 24; published by Authority.

<i>Provinces and Capitals</i>	1820	1821	1822	1823	1824	<i>Total from 1820 to 1824</i>
East Prussia, at Königsberg . . .	1	4	8	12	10	35
Brandenburgh, at Berlin . . .	32	31	37	45	41	186
Pomerania, at Stettin . . .	2	2	5	3	1	13
Silesia, at Breslau . . .	26	26	30	29	34	145
West Prussia, at Dantzic . . .	—	—	—	2	2	4
Posen, at Posen . . .	10	9	16	15	10	60
Pomerania, at Stralsund . . .	4	2	—	5	1	12
Saxony, at Magdeburgh . . .	1	3	9	7	7	27
Westphalia, at Münster . . .	6	7	8	4	2	27
Cleve, Juliers, Berg, at Cologne	2	2	6	5	4	19
Rhine, at Coblenz . . .	1	1	3	8	2	15
	85	87	122	135	114	543

I shall endeavour to get a list of those baptized in 1825-26.

The same correspondent writes again thus:—

Prague, Jan. 10, 1827.

I am prevented by indisposition from writing much from this place. From a severe cold which I caught on my journey to Berlin, I felt my lungs considerably affected on my arrival there; and on reaching this place last week, I had symptoms of inflammation of the lungs, in consequence of the piercing cold I endured in crossing the Bohemian mountains. I am now, however, through the mercy of God, recovering, and I hope to proceed, ere long, on my journey to England.

I trust one important object for the benefit of Jewish converts in this city will now be accomplished,

by the appointment of a regularly-ordained minister, to be attached to one of the churches of that city, whose sole-business will be the care of the proselytes, and to administer to their spiritual wants, publicly by sermons and weekly lectures, as well as privately by visits to their houses, and general instruction. The want of such a man has long been felt by those interested in the Jewish cause at Berlin; and they have hailed with thankfulness and satisfaction, the offers of the friends at Dublin to assist in such an object. The state of the proselytes calls loudly for such a spiritual guide, and minister. Amongst the number of proselytes who may be looked upon as converted characters, I have noticed with pain

various errors and irregularities, arising partly from local circumstances, and the laxity of the German divinity, which operates unfavourably, even on the minds of the most decided Christians; and partly, also, from a want of spiritual care, instruction, and Christian visits. The ministers at Berlin have, for the most part, extremely large parishes, and are not able, from their parochial duties, to devote their time to Jewish converts, further than by instructing those who are preparing for baptism, during a few hours each week for a very limited period. It appears, however, absolutely necessary, that some one should look after them subsequent to their baptism, and that they should attend regularly the means of grace, and be further instructed and led forward in the way of truth. I hope, therefore, that our Irish friends will accomplish the object proposed; should they not do so, I trust it may be taken into consideration by your Society.

According to every observation I have made, and all the information I have collected, schools must be the great instruments in doing general and effectual good among the Jews, as amongst the Heathens; missionaries to the latter people seem to agree, that they do not expect much fruit amongst adults, but that their hopes chiefly rest on the education of children. Poland offers a vast field for labour in this respect, as I am prepared to shew. from the particulars communicated to me by the gentleman high in office whom I formerly alluded to; and I hope you will take advantage of the door which the Lord is thus opening, for making his name known among his ancient people Israel, whom though forsaken for a while, he hath not altogether cast away. Yes, the time is fast approaching, when the remnant of Jacob shall be in the midst of the Heathen, as a dew from the Lord, and as showers upon the grass.

It is, indeed, curious to notice the great movements, which are taking place amongst the Jews every where. Of late a very learned and eminent Jewish rabbi in these parts, who is what is

generally, but erroneously, called high-priest over a considerable district, has boldly come forward to protest against the errors of the Talmud and the Jewish traditions, calling upon his brethren in office, and the Jews at large, to abandon the precepts of men, and to lay hold of the pure and simple word of God. Unfortunately, these men are apt to go to extremes, by trampling upon all positive religion, and degenerating into Deism; but the man I am speaking of is certainly seeking Christianity. He has however fallen, as far as I can at present understand, into Socinianism, and it appears to me he is endeavouring with the assistance of a man of influence amongst the Jews at this place, to establish that system regularly amongst his brethren. I find, also, that the Catholics seek to gain him to their Church: but he ought not, by any means, to be lost sight of, and I shall hope to communicate more to you respecting him.

GERMANY.

LETTER FROM THE REV. PROFESSOR
THOLUCK.

THE Rev. Professor Tholuck writes as follows:—

Halle, Jan. 12, 1827.

I have spent a fortnight at Berlin this Christmas, and have been enabled to attend two meetings of the friends of Israel, one to consider some proposals of friends in Dublin, and the other the meeting of the Berlin Society. The plans suggested at the first meeting were not adopted, but the friends of the cause here have proposed other means for obtaining the same object, which if carried into effect, will be very important. Our Committee came to one resolution of considerable importance. I have repeatedly mentioned in my letters, the advantage of having an intelligent agent at Berlin; that is, a man qualified to preach in our churches, and to baptize proselytes, having sufficient attainments to enable him to argue and converse with well educated Jews.

According to our ecclesiastical polity, a man, to do these things, must have gone through the theological course, and must have a fixed appointment at one of the churches of Berlin. In general the appointment of such a minister lies under many difficulties, and I have not yet pressed the matter upon your Committee, as I could, so long as I was in Berlin, fulfil these duties myself in a great measure. Our Society has now, however, come to the resolution of laying the subject before the king himself, who is our most gracious patron, requesting him to appoint a minister, with the necessary qualifications. If his Majesty accedes to this, I am prepared to name a person who is in every respect qualified, a proselyte; and much good may be hoped from the measure.

The work of God among the Jews at Berlin has not ceased, but I am sorry to say the instructors are few. The evangelical ministers are so much engaged, that they generally refuse the charge of proselytes. An aged Jew lately made application for baptism to no less than six ministers successively, but in vain. He remarked, that in the times of the apostles, many teachers of Christianity ran after the Jews to convert them; but now the Jews actually are obliged to run from one Christian teacher to another for instruction, and without being able to get it. I am exceedingly glad to say that none of the proselytes I have mentioned to you during the last two or three years, have fallen off. During my late residence at Berlin, I was much gratified to find all my old friends assembled around me. Of their own accord they requested me to expound, and to pray with them. One of them offered his rooms for the purpose, and upwards of twenty young men met together, consisting partly of those I saw at my first visiting Berlin, partly of new ones. Some with whom I had private conversation, I found visibly advanced in Christianity; some who had been labouring under great distress, had found benefactors. Some indeed there were among them, who seemed to want a

wise Christian Friend. Upon inquiry I found that there were several Jews receiving instruction from four different ministers, Mr. Schultz has two, Mr. Noods three, Mr. Rober two, and Mr. Theremin one. There are probably more than these, but it was not in my power to ascertain the numbers exactly.

Here at Halle I have been enabled to assist a poor Jewish tailor in great distress, who had received baptism in Russia, from a pious minister, as it seems, and who, whilst travelling in Germany to seek employment, has been afflicted dreadfully with a cutaneous disease; he had been recommended to a watering-place in Switzerland, where it was hoped he would be cured. Being, however, disappointed in this hope, and the friends finding him too loathsome for them to support him there any longer, they sent him back to Russia. He arrived here in a very miserable condition, but with testimonials from every quarter, recommending him for his piety and good conduct. He meant to have gone from hence to Berlin, but circumstances respecting his passport made it impossible, and he was left entirely under my care. I was exceedingly perplexed what to do with him, but most unexpectedly Providence opened a way for his being kept here, and he has conducted himself irreproachably. The proselyte who is studying divinity here continues to afford me very great satisfaction.

As to our missionary proceedings, I shall send you in the course of this week a few extracts from the journals; the missionaries are going forward with faith and steadfastness.

MEDITERRANEAN.

THE following communication has been forwarded from Rome. The singular transaction alluded to appears to be of very recent occurrence.

I think my residence at Rome may

afford me an opportunity of giving you some account of the state of Jewish society in this important capital. Previous to my arrival I heard of an order issued against the Jews by the Papal Government, that no Christian should be allowed to remain in their domestic service; which was considered as a mark of oppression, as it prevented them from having a fire, or having their food cooked on the sabbath, conveniences which they availed themselves of by Christian servants. They are greatly annoyed, certainly, under the existing Government, and some shameful transactions have occurred. A young Jewess, of about eighteen, was taken away by soldiers at midnight from the house of her stepfather, the husband of her mother, who was then in the house; and the pretext was, that an Italian nurse, a Roman Catholic, employed in the family, had secretly baptized the girl when an infant, and that therefore she was no longer to be considered a Jewess, but must be placed under Christian guardians. She was accordingly forced into a convent, from whence she came out a convert; but converted through means, which, by her own narrative, lately published, are quite dreadful. She was made the prey of delusions practised upon her by night, false visions, and all the abominable contrivances of the worst days of Popery. She was, however, a rich prize, though not a very honourable or legitimate one; for she was heiress to a considerable fortune, which was to pass into the hands of one of her own religion, to whom she had been betrothed. This fortune, however, was exacted from her stepfather, together with as much more, as what she might be entitled to upon the death of her mother; and the Papal Government very generously proposed, on their part, to find for her a husband of the Christian persuasion. "Ex uno disce omnes." This happened about three months ago; and I am ashamed, I blush for the Christian name. Could I go and speak to a Jew under such degrading circumstances? He would tell me I

was a *Christian*?—Had I as many mouths as Hydra, such an answer from his lips would stop them all. Woe! woe, for offences! but they *must* come: woe for the scandal of the cross, when the scandal cometh not from the open enemy, but from the false professor, who presumes sacrilegiously to bear it! Many of the opulent Jews are emigrating, and making secret consignments of their property, in the fear of new exactions on the part of the Government. There is a hope, however, that the toleration and protection which in some other countries are enjoyed by the Jews, will be more sensibly felt and appreciated by them, when contrasted with the conduct of the Papal Government; and thus it may be found that Satan has been acting against himself.



WE present also the following communication from one of the Missionaries of the Society upon this station.

August, 1826.—I have had an opportunity of sending to Algiers a selection of Bibles, Testaments, and Tracts, for distribution among the Jews in that place. I pray that an opportunity for distributing these sacred treasures may offer itself; and that they may become the means of enriching many poor souls!

Sept. 6.—I called on the Jewish bookseller, and offered him the Catechism of Jewish History in Italian, which he readily engaged to sell, and requested me to bring twelve copies for a beginning. I met C. and told him I had received a quantity of the tracts, and would make a present of some of them to the children of their free-school. He had read and approved one of them, which I had previously given him, and appeared much gratified by my offer, and declared his intention of making known to his nation my good wishes for the instruction of their youth. This is the impression I desire to produce.

If any thing is to be done, it must be by appealing to their hearts. Their understandings are dark—their mode of reasoning perverted; so that we must *show* them what Christianity really is, and this will have more effect upon them than all our arguments. We have lately become acquainted with another respectable Jewess, who has a great partiality to the English. She is a patient of a medical man who attended me, and having both of us received benefit from him, as the instrument in God's hands, there is a mutual interchange of kindly feelings between us. Would that she knew the Great Physician, and had experienced *His* power to heal, and could converse with me upon the skill, the tenderness, and care of the Lord Jesus. She has promised to come to our church. I heard yesterday, that a rich Jew at Algiers, related to a wealthy family here, has been thrown into irons by the Dey, for the purpose of extorting from him 500,000 Spanish dollars. His friends are in great anxiety. Another instance of persecution is recorded in Galignani's Messenger. At Valencia in Spain a person was lately put to death, because he had neglected to attend confession. He was supposed to be a Jew, and charged with the Jewish heresy. Many of the former ceremonies of the *Auto da fé* took place at his execution; but it is not said that he was burnt.

I have received an interesting letter from my correspondent in M. He writes for more Testaments, and appears both zealous and prudent in their distribution. He means to send some to two large book fairs in his neighbourhood. I shall forward a few tracts in Hebrew and Italian, for any Jews who may be found there. Thus opportunities are offering in various places. It is my earnest desire to embrace every means of disseminating Gospel truth; and I believe that in due time the seed scattered will spring up and produce fruit. My friend at — requests me to forward some Bibles to an individual at —, which I shall do the first opportunity,

and shall make inquiries concerning the Jews there, with a view to future efforts. Never did I so much desire bodily strength as at present, now that I have means of increased utility. But it is the Lord, and I humbly submit to his will concerning me. I praise him amidst all, for the will to serve him, and I would trust him for the ability to do so.

Sept. 13.—I sent fifty Catechisms of Jewish History in Italian to C. for the Jewish scholars, and twelve more to the Jew bookseller for sale.

Sept. 17, (*Sunday*).—When I returned from church I found myself very unwell, and considered medical aid necessary. The physician pronounced it to be an affection of the liver, attended with considerable fever.

Sept. 20.—Through Divine mercy the fever has subsided, and I am allowed to leave my room. I received the following note from C. in acknowledgment of the Catechisms which had been sent for the schools.

"The ceremony of the distribution of prizes will be performed in our schools Wednesday morning, at 12 o'clock, for the girls; and Thursday, at the same hour for the boys. Your presence will very much gratify our congregation. May your philanthropy have its influence upon others, and teach them that a truly religious man is ever the friend of mankind."

I was much grieved that my ill health prevented me from going to the schools on this occasion, where I might have extended my acquaintance with the Jews, and that in favourable circumstances. But the Lord's will be done.

Sept. 22.—I have received the following letter from Algiers:

"Although your letter may not require a particular answer, I am unwilling it should remain unacknowledged, more especially on account of the box of books by which it was accompanied. These I found to agree exactly with the list you sent me, and I shall endeavour by every practicable means to dispose of them in the way you point out; not that I have much hopes (as I observed on a former oc-

casion,) of doing so for money, the Jews here being extremely poor. I must therefore have recourse to a gratuitous dissemination of them, as occasion may offer."

The directors of the Jewish school before mentioned have written as follows, in acknowledgment for the Catechisms which I sent them.

"The gift of the Catechism of History, which you have been pleased to make to the Institution for the Elementary Instruction of the Israelites, which we have the honour to direct, shall be consecrated to its true object, namely, the instruction in the history of our ancestors, those who are not yet in a condition to acquaint themselves with it by reference to the true fountain, which is the sacred Scriptures in the Hebrew tongue. Some being thus, from the most tender age, educated in the examples of morality and virtue, it is to be hoped that good results will follow. Grateful for your gift, which is a proof of your liberality, and of the interest that you take in the education of the young, we have the pleasure of subscribing ourselves, &c."

* * * *

Sept. 24.—Mr. R. kindly officiated for me.

Oct. 2.—This is the Jews' New Year's Day, and a high day with them. In the evening the synagogue was illuminated. We attended, and the Jews were very polite, and showed every thing which they considered worth notice; but the noise and irreverence were very distressing, and in the women's gallery, the total indifference which prevailed was truly lamentable to contemplate. I asked a Jew who conducted us, why so much inattention prevailed amongst the women; and whether it were true that the Jews consider them to have no souls to be saved? He did not like the question, but replied that they said their prayers at home, and that no difference existed between them and the men in respect to their having souls. He added, that the most respectable families had synagogues, or oratories, in their own houses, and seldom, or never, came to the great syna-

gogue. He supposes there are fifty private synagogues in this city.

Oct. 9.—In company with Mr. — I met a Jew who had conversed with me some months since. He seemed glad to see me. I suggested to Mr. — that it would be well to give him Tract No. 46, Hebrew. This he did, and the Jew promised to read it. He mentioned Mr. Way with respect, and still has a Hebrew Testament that Mr. Way gave him. I asked if he read it? He answered, Yes; and that he approved much of what he read. One passage he quoted in Hebrew, and said it pleased him. It was 1 Cor. v. 7, 8. I wished for a discussion of this passage with him; but the circumstances of our meeting did not allow of it. I could only urge him to read the Tract with attention, and without prejudice. He said he would do the former, but he could not promise me the latter. I inquired the reason, and he related the following tale. "When the Jews were expelled from Spain, the king was desirous of making them Christians; and, on a particular day, urged the rabbi at Madrid to that effect. The rabbi said he would answer the king on the morrow. The morrow was the sabbath-day. He met the king, and pointed to the smoke issuing from the houses, and said that was his answer. The king could not discover the meaning. 'It is necessary,' said the rabbi, 'that we should enter the houses.' They ascended to the first story, and the rabbi pointed to a Jew, who had become a Christian, cooking on the sabbath-day, contrary to the law of Moses. They ascended higher, and observed similar breaches of the precept. The rabbi then said, 'If we become Christians, thus must we do; and rather than act contrary to the law of Moses, we will remain Jews.' So (said the narrator) I cannot promise you to read this book without prejudice, and with a good will, because I might then act in disobedience to Moses; but I will read it with attention, for it may instruct me."

Oct. 14.—The following instance of oppression was related to me on good

authority. A Jewess named Costalini was in her infancy dangerously ill. The nurse was a Catholic, and fearing the child would die, and thinking it dreadful for her to be lost, she privately baptized the young Jewess; but kept what she had done, secret. The child lived, and is now a woman. Engaged to a young Jew of respectability, she was on the point of being married. The nurse heard of it, and confessed that she had baptized her, and that she was therefore a Christian. The case was referred to the Pope, who ordered the young woman to be shut up in a convent, and the young man to pay 4000 dollars, about £800. sterling, for having presumed to attempt to marry a Christian. Such is the Popish method of conversion—such the compassion of his Holiness to the unprotected descendants of Abraham. The circumstances occurred lately.

Cobbet's scurrilous libel, entitled a History of the Reformation, is translated into Italian, and highly applauded at Rome. It was put into the hands of a British merchant here, with a view to convert him to Popery. Is not this, the union of the beast and false prophet? The enemies of truth are closing their ranks, let the servants of Christ be vigilant, courageous, and active. Who would have thought that the importer of Tom Paine's bones should become the advocate of Popery; and that his work should be valued at Rome. Surely that cause must be bad, which avails itself of such an auxiliary as Cobbett.

Oct. 23.—Mr. L——, with his wife and sister, has met me. They talk of passing the winter at P. May the Divine blessing accompany him! and may he find a door of access to some of the 300 Jews who are said to be resident there!

Nov. 2.—In a public reading-room here, amongst other pamphlets, I saw one called "L' Amico d' Italia." It contains moral and philosophical essays. There was one upon the Reformation in England, which attracted my notice. I found it to be a translation of part of Cobbett's work on this subject. It contained his vindication of monasteries.

He attributes the Poor Laws and all their evils, to the Reformation. Thus Rome supports itself by deceiving the people with falsehoods, or with lying wonders, just as the spirit of the age may require.

Nov. 16.—Met the Jew to whom I had given a Tract, as stated, Oct. 9. I inquired if he had read it, and what was his opinion. He said, Yes, and that it pleased him much. I then gave him one of mine, saying that it was necessary for him to use every means of knowing the truth, that the truth was far more valuable than gold; that the former was for the soul, but the latter for the body; and that it is as much more important than all earthly things, as eternity is more precious than time. With these remarks he appeared pleased, accepted the tract thankfully, promised to read it, and at my departure kissed the hand that bestowed it. We were at the entrance to an hotel, and as many persons were passing to and fro, it was impracticable to enter into a long conversation.

Dec. 27.—A Jewess called on business. At the conclusion I told her I would give her two books, as a Ceppo, or Christmas present, if she would promise to read them. She thanked me, and engaged to read them attentively. I gave her the Tract No. 41, in Italian, and one of my Tracts. She told me that she does not go to the synagogue more than twice in the year, and assigned as a reason, her constant employment in business.

Jan. 10, 1827.—I visited some Jews in a shop to purchase some articles. Having made my purchase, I enquired when they expected Messiah would come? They seemed surprised at the question, and answered, they could not tell. I asked, what they thought he would do for them at his coming? They said he would do great things, and restore them to Jerusalem; and that if he would enrich them, they wished he would come speedily. They manifested a disposition to ridicule, and said there was a Messiah here, meaning one of a family of that name

belonging to Gibraltar. In reply to this levity, I talked to them seriously upon the promises of Scripture, respecting the true Messiah, and assured them that Jesus is the true Messiah. Their ridicule then was at an end, and they were disposed to listen. But I was much shocked to observe the love of money and utter worldly-mindedness, so awfully manifested in their conversation, and especially in that of the Jewess who was present. She confessed, indeed, that to gain money, was all she wished or desired to think of; and, as to Messiah, no one knew when he would come, or what he would be. I asked her what good the money would do her in the eternal world? She was silent. I then produced two Tracts, Nos. 8 and 39, and offered her the latter, saying it would teach her the way to be happy in eternity, and would shew her who was the Messiah. The sight of the Tracts excited the curiosity of the Jew and Jewess, with whom the conversation had been carried on, and induced another Jew who was standing by, to join in the conversation. He asked if I were a Swiss? I told him no, but an Englishman. He said that he would read the books, and enquired if I had seen the Courier, some work written in French, I suppose, on Jewish subjects. I answered, No; but that I had read the Holy Bible, and from thence learned who was the Messiah, and what sinners must do to be saved. He said, "I am a Jew, and I love Jews and Christians, and Turks and Greeks. God has given us the Ten Commandments, and I try to keep them; and what more can I do?" I said, "We have the Ten Commandments also; but if you and I have ever failed to observe them, then we are sinners, and God threatens to punish us, and how shall we escape?" He said, "It is true, we are all sinners." I added, "It is necessary to believe in the sacrifice of Christ, that our sins may be forgiven. You Jews are in error, for you expect Messiah to be only a King, and forget that he is the Atonement for your transgressions. Our Saviour is the Messiah, and his death

is our only hope. If you believe in him, God will forgive all your sins." They were evidently surprised and not displeased at what I said; nor did they attempt any objection, except their common excuse of ignorance, expressed in the phrase, *Chi lo sa?* I urged them to read the Tracts with attention, and pressed upon them the importance of using every means of obtaining instruction, in the things that make for their peace; assuring them that Christ, of whom those Tracts treated, is the Saviour of our souls, and the Peace and Light of the world. They agreed that Messiah is the Peace of Mankind. I repeated that through faith in his sacrifice we can be at peace with God, and through no other means. The Jew who joined last in the conversation, and who appeared to be least under the influence of the love of money, repeatedly declared, "Io sono basoso," an expression which signifies, that he was unlearned, and not quick at comprehending such subjects. I find this to be a common mode of evasion with them. They attempt to shelter themselves under their ignorance. Ignorant they certainly are, and it is awful to contemplate the depth of their mental and moral degradation. The specimens I have had of it this morning are truly affecting. Oh let Christians, and especially spiritually-minded and enlightened Christians, pray more fervently, that the Lord would arise and have mercy upon Zion, and so hasten the period in which it shall be said to this ignorant, prejudiced, and perishing race, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."



PRUSSIAN POLAND.

JOURNAL OF REV. J. G. BERGFELDT.

WE present to our readers the commencement of the journal of the Rev. J. G. Bergfeldt, giving an account of a Missionary tour from Warsaw, undertaken by him in company with Mr. Goldenberg.

Our readers will recollect that Mr. Bergfeldt has been for some months stationary at Warsaw; and having received ordination, as already mentioned (p. 175), he engaged in the public ministry, in addition to his Missionary duties.

Speaking of Warsaw, Mr. B. observes in the letter which accompanies the first part of the journal, that he has not much to relate of the transactions there, as his conversations with the Jews, though frequent, and in many respects highly interesting, have so much sameness, that a particular detail of them would be little more than a repetition of things already related. Mr. Bergfeldt adds, that for some time, scarcely a day passed without his having conversations with one or more Jews, and that he is persuaded these conversations have had their effect.

Jan. 9.—I left Warsaw accompanied by Mr. Goldenberg upon a Missionary tour, which we, D. V., intend to pursue by way of Thorn, Danzig, Königsberg, Tilsit, Olecko, &c., and back to Warsaw. Arriving late in the evening at Blonic, we could not go amongst the Jews, but we had a conversation with one at the inn where we stopt. I found the landlord and family inclined to listen to what I told them, and they very thankfully received some tracts. We arrived at Sochaczew about one o'clock in the morning.

Jan. 10.—The very unpleasant state of the weather was probably a reason why not many Jews visited us. Seven however were here, and four of them we found very well prepared, and ready to listen to what we had to say to them: two particularly were already convinced of the truth of the Messiahship of Jesus Christ, by the conversations they had had with Becker and M'Caul two years ago. They were pretty well versed in the New Testament, and admitted that the prophecies in the Old Testament were

fulfilled in our Lord. I am quite convinced that nothing but a proper self-knowledge, and the feeling of the absolute personal necessity of a Saviour from sin, was wanting in them to make them both very good Christians. One of them begged me very much to give him a copy of a little book entitled, *Jesus the Friend of Children*. I should also notice, that a Polish soldier brought one of the two Jews to us. The soldier wanted to buy of us the life of Jesus in Polish, (meaning, no doubt, the New Testament) which we had not. He staid however, listening with attention to our conversation with the Jew; and when the latter reminded him that we could not give him what he wanted, he replied, "Let me stay notwithstanding; I can profit by what is said to you, and I need instruction as well as you." We also went to visit the Jews in their houses; but entering a shop where some of them gathered round us, we found them very little inclined to hear us with attention. One who made himself their spokesman, seemed an unbeliever, and pretended to know a great deal, but in fact knew nothing as he ought, and therefore he objected hastily and in a loud and rough manner. I should remark also, that the Jews who were with us, and among them the son of the late Rabbi of the place, found what I advanced against the futile, but very common objections of the Jews, quite satisfactory. They urged that what their fathers told them must be true; that their fathers must have known, and cannot have told them what would be to their ruin. I merely related to them the history of the calves of Jeroboam, the sin of Israel, and asked them whether it would have been right for the children of Israel in those days to have used this argument. We sold two Zohars, and one we gave gratis. We might have sold likewise a copy of the Hebrew Bible, had I thought it expedient to sell it for a mere trifle: the person who asked for it, wanted a copy with the New Testament bound up with it, which we had not.

Jan. 11.—This morning we went to the synagogue, but there was such a

noise and confusion, that we thought it best not to enter into conversation with the Jews there. Our visit however had this effect, that soon afterwards a father with his two sons, and another young man, visited us. We took occasion from what we had seen and heard in their synagogue, to state to them our opinion of their want of proper reverence when they met to read the word of God in his house: we then endeavoured to preach to them Jesus as the true Messiah, foretold by Moses and the Prophets. On the whole we had twenty-four persons with us, all of whom heard the words of life, and it may be hoped, it will do good to some of them at least. One old grey bearded man told me that he had been in England many years ago, and he spoke with great respect of the Christians in England, observing that he should rather die there than in Poland. To a poor man with five children I could not help giving a Hebrew Bible, as he seemed very anxious for the word of God, but had no money to buy it.

Jan. 12.—We left Socharczew early in the morning for the Colony Czirmno, to engage horses and a fuhrman for the journey, as we could not find at Warsaw a person that sufficiently suited us. We arrived about twelve o'clock, and intended, if possible, to set out again the next day; but the Germans pressed us very much to stay till Sunday to preach to them, and as we could not arrange matters for our journey so soon as we had hoped, we were prevailed upon to stop. In the evening, quite unexpectedly, our large room was filled with a number of persons desirous of hearing the word of God, and I expounded to them Matt. v. 1—19, and prayed with them.

Jan. 13.—We intended to have gone to-day to Gombin to converse with the Jews, but as I had to arrange with the coachman, Mr. G. went alone. At one o'clock I had to go to a place eight miles off, whence I returned at six in the evening, and to my great surprise I found again about fifty persons assembled from far and near. I expounded Luke xix. 1—10. In the evening Goldenberg returned, and ex-

pressed much satisfaction that he seemed not to have laboured in vain: he had preached Christ to Jews both small and great, and directed their attention particularly to the cause of their present captivity; and he shewed them that the Saviour could not have been a mere man, for as such he could not have redeemed us. He was introduced likewise to a Jewish family, who were very well inclined to Christianity, but had not strength enough to leave the superstitions of their nation.

Jan. 14, Lord's day.—It was very stormy and unpleasant weather, but notwithstanding this, above three hundred persons came together, some from a distance of at least seven miles. I preached from Rom. viii. 3, 4; and again in the evening from Isa. lv. 6. The Lord was my strength, and seemed evidently to bless the words of my mouth. I was very much pressed to go to several other colonies to preach to them, but I declined it, telling them, that I must go to the lost sheep of the house of Israel.

Jan. 15.—Having settled with the fuhrman, we left Czirmno for Gombin. We could not immediately find a lodging where we might have a room to ourselves, and at last we got one with a Jew; but we found that no Jews would visit us for fear of the Jews, as they would have to pass the room of our landlord. In a short time, however, the landlord himself and many other Jews came to us. It is true, though they told us they had come to hear what we had to say to them, most of them seemed to have come merely to dispute; but still the Lord may have blessed what we said to them in the name of the Lord. They objected particularly, that though Christ said, he came not to destroy the Law, yet the Christian religion had destroyed it. We observed, that under the New Testament dispensation the Lord had promised to put the law into our hearts, and that therefore those ceremonial precepts were no longer necessary; as for instance the philacteries, which indeed were only given to last for a certain time, and to be observed in certain places. We

added, that the moral law is as much, nay more in force now than it was before the coming of Christ. To their objection, If the Messiah is come, why is not Israel saved? I answered, That they cannot be saved if they reject the salvation prepared for them, and that those of them who obey the Prophet whom the Lord hath raised up unto them, like unto Moses, viz. the Lord Jesus Christ, were indeed saved. We had at least twenty Jews with us, and besides, many Christians, and their visits lasted till half-past nine in the evening.

Jan. 16.—As there is no Protestant minister in this place, many of the Germans begged me last night to preach to them, and as several Jews promised to attend, I resolved to comply with their wish this morning. The text was given me by a Jew. He had said, in conversation, “We like sheep have gone astray,” &c.; and I asked him if I should take those words for my text, to which he gladly consented. I therefore considered from it, Who are the persons that went astray, and who is the Person upon whom the Lord has laid the iniquity of us all? Isa. liii. 6. The Lord enabled me to speak boldly, and to testify to the Jews, that there can be no other person of whom the Prophet here speaks, than Messiah; and that Jesus Christ was that Messiah. Between twenty and thirty Jews attended, and with Christians, the place was crowded. They all seemed moved by what I was enabled to say. At one o’clock we left Gombin for Gostymín. There are not many Jews here, and none visited us in the evening.

Jan. 17.—Mr. G. went to the synagogue, whilst I stayed waiting for Jews. G. found a few Jews in the synagogue, but they were not much inclined to listen to him. There are several sects of Jews in this place, but all of them sticking close to their Rabbinical books, considering them as divine, and no arguments are of any avail, as they are not able to judge of the value of what is said to them. We waited for Jews till dinner time, but none came, and then we went to the Protestant minister here, who had invited us to dine with him.

Jan. 18.—We left Gostymín for Kowall. In a short time our room was filled with Jews of every age. Most of them were already acquainted with the object of our visit, having seen former Missionaries, and some were pretty well acquainted with the New Testament, to which they make some objections. They referred to the passages where our Lord says, “Blessed are the peacemakers,” &c.; and again, “Think not that I am come to send peace upon earth,” &c. I explained that Jesus Christ is indeed the Prince of peace, and that his coming was by no means intended to occasion strife; and that whatever strife arose was in consequence of the perverseness of men who do not receive the truth. We had at least thirty Jews with us; some were very reasonable, others violent, and proud of their Talmudical learning. I asked if we might be permitted to preach in their synagogue. One of them answered, “The Ammonites and Moabites must not come into the congregation of the Lord.” We sold six Hebrew Bibles, and one copy of the Prophets. One copy we gave gratis to a poor orphan boy, who brought a testimony of his diligence and capacity, from the Rabbi. Had we been willing to give New Testaments gratis, we might have distributed some, but for money they did not wish to take them.

Jan. 19.—To-day we were visited by a number of Jews both small and great, to whom we were allowed to preach the Gospel of Jesus Christ, and we sold two Hebrew Bibles and one tract. Indeed, we found the Jews here very well acquainted with Hebrew, and no where have I found such an eagerness for the word of God as in this place. This will appear more remarkable, if it is considered that we give them the pure word of God without the commentaries of the Rabbins; whereas the Jews in general say to us: “What shall we do with the Bible if we have not Rashi with it; we cannot understand it.” Not one of them here has made this objection; on the contrary, several who seemed poor persons, have borrowed a few shillings, and then begged us to give them a

Bible at that price. We might have sold more if we had had them. Considering, however, that most of the Jews here have heard the message of salvation, we thought it best to leave them to the Lord, praying that he may bless to their souls what was said to them. We therefore departed for other cities of Israel, and arrived at Bozesó about four o'clock. We first went to the synagogue, but found it locked, and we learnt that the Jews here assemble in private houses. We therefore enquired for the principal one of these assemblies, and went there. Here we found some Jews at the door, whom we made acquainted with our message. They knew pretty well what they had to expect from us; but still they listened for some time, and then promised to tell the others of our arrival, and to visit us, but none came.

Jan. 20.—No Jews having visited us, we set out for Thorn, where we arrived at six in the evening.

Jan. 21, Lord's-day.—Thanks to our merciful Father who has helped us hitherto, and brought us safe to this Protestant Christian town, to spend the sabbath in rest and quietness, and in the house of God. May he give us opportunity and grace, to preach the Gospel to the Jews in this country also!

Jan. 24.—All our endeavours to find access to the Jews here, were in vain. There are upwards of fifty families here, and they live all scattered. According to the testimony of the Protestant ministers, the richer and more enlightened class send their children to Christian schools, whilst they themselves attend Christian sermons occasionally. The poorer sort have a school of their own, but scarcely any religion at all. We therefore did not think it advisable to spend more time in this place. In fact, we were tired of having so little to do in our particular calling.

Jan. 25.—At Culm I was so unwell, that except once in the morning, I was unable to go out. Mr. G. went to the synagogue, but the Jews, except on their sabbath, do not assemble there. He had, however, a conversation with the Vice-Rabbi, an intelligent man;

he likewise visited the Jewish school, and had a long conversation with the two teachers of it. It is very pleasing to learn that the poor children here, instead of being troubled with the nonsense of the Talmud, and learning what it would be better for them not to know, are instructed in the general rudiments of learning, and that, by persons properly examined and competent to teach. But we found it difficult here also to get access to the Jews. There are little more than thirty families in the place, and they are quite scattered, and occupied with their worldly affairs. The manner of proceeding with the Jews here is quite different from what it is in Poland. Most of them are enlightened; that is what the world calls so. They are not, therefore, so open to momentary calls or impressions; and one must be a considerable time in one place to become acquainted with individuals; and then obtain introduction to other families, and thus work upon the mass.

Jan. 26.—The two teachers of the Jewish school visited us; we found them very polite and intelligent young men; but as to the object of our mission they were quite in the dark. They supposed we meant to dissuade them from the Law of Moses. But I assured them that I believed Moses and the Prophets, as much as any Jew could; and I told them the reasons why I did so. Here I took occasion to show them what real miracles are, and in what manner they become the foundation of revealed religion. In this way I seemed to settle them in their own religion more than they had ever been before. But then I showed them that the same arguments apply with even more force to the truth of the Christian religion; and they could not deny it. One indeed was brought so far, as to intimate plainly enough, in the presence of the other teacher, that after all, the confession of the mouth is not, perhaps, the chief thing, but belief in the heart: and that the proof of it must be by works. Under his circumstances, as teacher of the Jewish youth, I did not think prudent to press him further: but only told him what that belief of the heart ought to be,

according to the Scriptures. We parted very good friends, and he only lamented that we could not be more together. We then visited the synagogue, but found only a few Jews, and they soon left it. Some saluted us very kindly, but they gave us no opportunity to preach the Gospel to them.

Jan. 27.—Left Culm for Graudenz.

Jan. 28, Lord's Day.—After the afternoon service I visited the chief Protestant minister of the place, to inquire of him about the Jews. We had a long conversation together about the conversion of Israel, and the work of Missionary Societies in general; but as to the Jews here he did not give me much hope. He said they were but few in number, and not at all anxious about religion.

Jan. 29.—I visited the school newly opened by Government for Jewish children. There are twenty-seven scholars, but the parents do not like the school, as the teacher told us. However, as they are obliged to pay, whether they send their children or not, they rather chuse to have something for their money than give it for nothing. Thus their children receive the benefit of a suitable education, almost against the will of their ignorant parents.

Jan. 30.—We departed from Graudenz early in the morning, but having bad horses, did not arrive at Marienwerder till late in the afternoon. On the road we had an opportunity to speak to a Jewish family, with whom we left two tracts, which they received thankfully.

Jan. 31.—I went to the E. Counsellor here to enquire the state of the Jews. Being informed that there was a Jewish teacher in the place, (though only ten or twelve families of Jews reside here, many of whom send their children to Christian schools), we visited him, and to our surprise found him an old Polish Jew. We conversed with him about an hour, he was very civil, but not so open as we could have wished. I stated to him the necessity of examining, even supposing we have the truth, whether we have the whole truth; and remarked, that on this account it is well to read other

religious books as well as our own. I added, that the Jewish religion was not to be considered a different religion from the Christian: for that Christianity is Judaism made perfect, which I illustrated by shewing God's dealings with his people of old, and by reference to the New Covenant, which is finally to fulfil all the prophecies concerning the times of Messiah, a great part of which it has fulfilled already. To all this he listened attentively, as did also his wife and daughter, but we could not convince him of the necessity of making himself acquainted with the New Testament. He excused himself by saying, that to examine those things properly, required more talent than he possessed. He could not deny the depravity and worldly-mindedness of the Jews of the present day, and wished us well in our work, but he would not accede to our request, of assembling the Jews, that we might speak with them, and preach to them. The E. Counsellor told me, that there is a rich and very worthy family of proselytes here, whom he baptized many years ago, and who do honour to the Christian name and religion.

Feb. 1.—We left Marienwerder at twelve, and arrived at Marienburg at half-past five.

Feb. 2.—Our enquiries about the Jews here, were in so far satisfactory, that we found they mix with the Christians, and occasionally attend Christian sermons; and that they send their children to Christian schools, as they have none of their own. In fact, there are only a few families.

Feb. 3.—We set out for Dantzic. On the road we stopt at an inn, where we met two travelling Jews. We endeavoured to speak to them, but found them very indifferent even to the Jewish religion, and our representations seemed to make no impression upon them; but when afterwards we gave them at the inn some Tracts addressed to Christians, they evidently became more serious; and who knows but the Lord may still apply to their hearts, the words which have been spoken to them.

Feb. 4, Lord's-day.—We heard a

truly Christian sermon on the parable of the Sower, by the Rev. Dr. K.

Feb. 5.—We visited the Rev. Dr. K. and found him a very pious Christian brother. He was very glad to see me, and to my great joy informed me that he, with several other clergymen and Christian friends, had formed a Branch Missionary Society at Berlin, giving and collecting subscriptions for the Missionary Seminary under the auspices of the Rev. J. Jaenicke; and that in the afternoon they were going to hold their first formal committee meeting, which he invited me to attend. Mr. G. and myself went to the meeting, and when the business of the day was over, I was called upon to give them an account of our mission in Poland, and of our proceedings with the Jews in general; and our views of what has been, or may be hoped for, as the result of our labours. Let us hope that ere long a Branch Society for the particular purpose of preaching the Gospel to the Jews, will be also found in this place.

Feb. 6.—We had a very pleasant visit from a person who some years ago, without knowing any thing of what is going on in the Christian world for the conversion of the Jews, but merely from reading the Scriptures, and observing the signs of the times, was led to think the time of the restoration of the Jews was at hand, and that therefore it was high time to preach the Gospel to them. To forward this object he wrote an essay, and a Jew to whom he showed it was the first person who told him of the existence of societies for the conversion of Israel. It was to us a most interesting meeting.

Feb. 8.—We visited the Ober-Burgermeister, where I had a fresh opportunity of advocating the cause of our Society; and indeed I found little difficulty, as he seemed to view the matter in its proper light, and certainly saw the importance of it. In the afternoon we visited Mr. F. one of the proselytes converted to the Christian religion by means of the Society at Posen. He is now a teacher

at a seminary for schoolmasters; and, indeed, a very worthy man, not only for his talents and learning, but also for his truly Christian life and conversation.

Feb. 9.—We visited his Excellency. We conversed much together about the lost sheep of the house of Israel, and the mission to them. Amongst other things he told me of the establishment of a Jewish school under his jurisdiction, where the Jews, of their own accord, have employed as first teacher, a Lutheran candidate for divinity. In a large assembly of the most distinguished persons of the place, the Director of the G. here told me, that in Breslaw many Jews have become Christians, and that he himself had been sponsor for whole families, husband, wife, and children of every age, on their being all baptized together into the Church of Christ. The Ober-President expressed his opinion that to work effectually upon the Jews here, we ought to stay in the place at least a whole year. G. had an opportunity to speak to some Jews, particularly to an old man, the vork-singer of one of the four synagogues of this place. He stated to them particularly the lukewarmness of the Jews; and that in fact they are not Jews, but common worldly-minded men, and that nothing but true repentance could redeem them from internal and external captivity. They behaved very kindly, and assented to what he said.

Feb. 10.—As I was employed in preparing my sermon for to-morrow, G. went alone to attend the service in two of the synagogues. Finding no opportunity to preach the Messiah, he afterwards went to visit one of the teachers, and conversed with him about the education of youth, and the value of the sacred Scriptures. The teacher confessed that he did not call the attention of his pupils to the passages which relate to the Messiah, as he was not satisfied with the explanations the rabbins gave, and to explain the passages according to his own principles, he thought would be setting forth a doctrine too high for

the children to comprehend. He had a similar conversation with another of the teachers in the afternoon.

Feb. 11, Lord's-day.—As it was announced in the public papers yesterday that I was to preach, at least 1400 persons had assembled, and among them many of distinction. I was enabled to preach the word of God with power and boldness. In conclusion, I stated to them what is now doing in the Christian world for the conversion of Jews and Heathen, and alluded particularly to the society lately instituted in this place for that purpose, saying that it now depended upon them, whether that sacred and most important cause succeed in this town or not. I concluded by saying, "Woe unto us, if those thousands and millions should arise in that great day testifying against us, that by our negligence they were lost. Happy, thrice happy, we shall be, if they say that by our means they were saved from destruction, and translated into the liberty of the children of God!" The profoundest attention was manifested throughout the assembly, and it may be hoped that the discourse was not without effect. In the evening we were invited to the house of a pious friend of the cause of Israel, where several others were assembled. The purpose of our meeting was chiefly to recal from his worldly connections and temptations, a proselyte who on that account had been invited to meet the party. After a friendly conversation we concluded with the exposition of a chapter, and prayer.

Feb. 12.—At a clerical dinner the Rev. T. told me that at K. several Jews send their children to a clergyman to attend the religious instruction, which he gives to young persons previous to their confirmation. Is not this a remarkable circumstance? The most enlightened and learned of the Jewish teachers here has visited us. He granted that Jesus Christ was a wise, nay, a holy person, but he would not believe the doctrine of the atonement. The necessity of such an atonement was stated to him, and we shewed that it was clearly set forth in Scripture, and that the general feeling of man-

kind was in favour of it; and that even the writings of the rabbins declare it in many places. The worthy proselyte mentioned before also visited us. In the evening I visited the Rev. Superintendent of the schools here. He informed me that in each of the two higher schools upwards of twenty Jewish children attend, besides those who visit the Gymnasium. Those of the poorer class, who are dissatisfied that their children should remain so much behind the rest in point of learning, wish to erect an elementary school, but not agreeing among themselves, as to where and how this could be best accomplished, they have adopted a plan which may seem a singular one; they have agreed to contribute their money for the establishment of a Christian elementary school, stipulating to have the liberty of sending their children to any of the other Christian elementary schools gratis. The proselyte mentioned yesterday visited us again, and I think we may hope he will unite again with the pious persons here.

Feb. 18.—I preached in the morning at the Cathedral of St. Mary, on John v. 25—29. Several Jews were observed in the church. In the evening I preached in the Moravian Chapel on Luke xi. 28.

Feb. 19.—Three Jews came to us, and among them one who had attended my sermon of yesterday morning. If Dantzic were to be made a missionary station, and a regular service for the Jews were instituted, a great deal of good might be done; but our short stay was hardly sufficient for more than to make us acquainted with the state of things, and enable us to give Christians a more correct view of the mission, and to interest some of them in behalf of the Jews. The Rev. Dr. K. on our parting, promised us to do all in his power for the salvation of Israel, and I am sure he will do it in the spirit of a true Christian. We left Dantzic for Warzlaw, where we passed the evening and night with the Rev. Mr. T.

Feb. 20.—We left W. for Dirschau. Being recommended to Mr. H. I visited him. He informed me that the

Jews here showed themselves very obstinate when, about four years ago, an attempt was made by some one, whose name he did not recollect, to preach the Gospel to them; they even persecuted him as much as they could. In the evening we went to the synagogue, but found it locked. We then called to visit the schoolmaster, but were disappointed, not finding him at home.

(To be continued.)

HAMBURGH.

LETTERS FROM MR. J. C. MORITZ
AND MR. J. O'NEILL.

THE two following communications, one from Mr. Moritz and Mr. O'Neill jointly, and the other from Mr. Moritz alone, present a further detail of their proceedings at Hamburgh. In their joint letter, dated 24th November, 1826, they write thus:—

The termination of another quarter reminds us to give an account of our stewardship. It is with pleasure that we are enabled to report the continuation of our infant establishment. Since our last we have had an increase of four children, one boy and three girls; one of the girls attends only on the Saturday for religious instruction, the day being devoted solely to that purpose; but during the week, although she does not attend the school, she commits the same portion of Scripture to memory as the other children. With respect to the improvement of the children in the various branches of learning, we are abundantly satisfied; and we bless the Lord for it, and we take courage. Exclusive of the above we have two other Jewish boys, that come to learn English in the evening: they are so fully employed all the day, that they cannot attend our school; and of course their attendance is made the medium of religious instruction. Probably it may not be uninteresting to the Committee to know our routine of business. Our school opens every morn-

ing at nine o'clock with the reading of a portion of the Old Testament and prayer; at a quarter past nine the children repeat their lessons; half past nine spelling; three quarters past nine to a quarter past ten, reading the prophetic parts of Scripture; and by this time all the children are assembled into one class, and those who are able to do it, read aloud, that the rest may hear. The prophecy read is then explained. Afterwards the children are questioned upon it. At half past ten they have ciphering and grammar alternately each day. Thence to twelve the girls sew, and the boys read and cipher. Then till one they have for refreshment, and play. From one to half past one, writing; to two, the New Testament; and then the whole school is assembled into one class, and questioned upon prophecy. At half past two we have natural history and geography alternately each day; and at three multiplication. We then conclude by reading a chapter from the New Testament, and prayer.

The benefit likely to accrue from the establishment of schools amongst the Jews, may be understood from the following circumstance:—About a month since, the passage of Scripture committed to memory in the school was, "After threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and to the end of the war desolations are determined." One of the children, a girl about eight years old, when she got home repeated this aloud several times. The father's attention was roused by the child's repeating the verse so often, and he enquired from whom she had learned it. She told him it was taught her in the school, and as she was able to mention the chapter and verse, the father called for his German Bible, and referred to it, and, to his utter astonishment, he found it word for word as the child had repeated it. The father had no rest until he came to us the next morning, and when he entered the school-room, we supposed it was for the same purpose as he visited us.

a short time before, to find fault with us for not giving his children clothes; but, to our great surprise, he sat down quietly until the business of the school was over, and then requested to see a Hebrew Bible, to ascertain whether the above passage was in the original or not, as he had never seen or heard of it before. Since this, the conduct of the father towards us has been entirely changed.

Having told you our encouragements, now I have to tell you our discouragements. A young Jew mentioned by Mr. Moritz, returned from C. and applied to me in July last to know if I would get him baptized; but on examination I found him by no means qualified for that holy rite, and consequently I began with a course of instruction which I continued until this period. During his instruction I went through the Epistle to the Romans, some practical parts of the New Testament, and some of the prophecies of the Old Testament; and he also wrote his answers to many questions which I proposed to him, such as "What reason he had for changing his religion?—What is the difference between the Jewish religion and Christian religion?—What is faith?—Concerning the divinity of Messiah?—Concerning the divinity of the Holy Spirit?—What is necessary to be seen in us before we can be called Christians?"—During his course of instruction he made considerable progress, as far as the outward and visible sign went; but nothing of the inward and spiritual grace was to be discovered. Having obtained a situation, he could no longer come to us for instruction, and begged that we would have him baptized. It was afterwards found, however, that his general conduct was not sufficiently correct to make it expedient to proceed at present to baptize him.

Mr. Moritz, under date of the 5th January, 1827, writes as follows:—

I think that Sweden ought not to be entirely neglected. The Jews in Sweden are only permitted to live in

five towns, of which Gothenburg and Stockholm has the greatest number of Jews. There may be 600 and upwards in each of these cities; and altogether between two and three thousand Jews in Sweden. They are very well disposed, and very accessible, and there are many Christian friends amongst the clergy and laity, who would assist our cause. I have already written to a Christian friend at Gothenburg, to enquire whether the Jews would send their children to school, in case a missionary were to establish a school there upon the principles of the Society; and as soon as the answer arrives, I shall let you know the result. Another school might then be opened at Stockholm. The missionary that goes there must, however, be of the Lutheran Church, and must speak the Swedish language. I am rejoiced to find the Committee agree with my views as to the education of Jewish children. Let us never keep back the truth, and those that are of the truth will hear us.

I am happy to inform you that our school has, since the new year, gained two more scholars, two very nice girls, whose parents are from Morocco. The parents are so poor, that they cannot clothe their children, who are consequently half naked. They would have sent also a boy about four years of age, but are obliged to wait till the spring, as they could not find him clothes fit to go out with during the inclemency of the season. Another Jew also has promised to send two boys, either directly or in the spring. I delight to see so many poor Jewish children to whom we have the privilege of teaching the doctrines of salvation through Christ. By the blessing of the Lord, I trust we shall hear them one day singing their Hosannah to the Son of David.

A Jew, A.M., is now coming to me, praying for instruction; I must break off, humbly praying the Lord to bless all the members of the Society, and its Committee, upon the return of the new year, with all the covenant blessings which have been purchased for us by the blood of Christ.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Anonymous.....	(Palestine Fund)	53	7	6
Baxter, Mrs. by Messrs. Hatchards		1	1	0
Box in Society Office		1	6	2
Boyes, Mrs. Charterhouse-square, collected by her		1	10	0
British Christian		0	5	0
Burdett, Miss, George-street, Portman-sq. collected by her		2	12	0
Byard, Miss, collected by her		0	13	0
Clarke, G., M. D. Missionary to the Mediterranean		100	0	0
Davis, Miss, collected by her		0	16	3
Dornford, Miss E. sale of Irish Pocket-Books by her		6	0	0
E. C. by do.	(For Polish Bible)	10	0	0
Farmer, Miss, by Messrs. Hatchards		0	10	6
Friend		1	1	0
Friend to the Jews		0	0	6
Hopkins, Miss, collected by her		0	16	2
Leach, Miss, collected by her		2	12	0
Malpas, Miss, collected by her.....		1	0	0
Mottershaw, late Thos. Stafford, Legacy, deducting duty, &c..		89	0	0
Needham, Mrs. by Messrs. Hatchards		1	1	0
Onwin, C. Esq. by Messrs. Hatchards.....		1	0	0
Penrose, Miss, Lostwithiel.....		1	0	0
Rutton, late Miss Ann Loftie, Legacy, £100. deducting loss, &c.		54	15	10
Sargent, J. Esq. by Messrs. Hatchards		1	1	0
Simson, Miss, collected by her		14	0	0
Smith, Mrs. Charter-house, collected by her		2	12	0
Ware, Miss, Clapham .		10	10	0
Williams, Mrs. Robert, collected by her		3	7	9
Wood, Miss, collected by her		1	15	0
America: Portland (State of Maine, United States) Male Jews'				
Society, by Mr. Jos. Lebbey		67	6	6
Do. do. Female do. by do.		39	3	0
Bath, by James Hammett, Esq.....		280	0	0
Bedford, by C. Dumelow, Esq.		11	13	3
Berkshire by Rev. R. B. Fisher.....		130	0	0
Berwick-on-Tweed, by Mrs. Ainslie		15	14	0
Birmingham, by Rev. E. Palmer.....		38	8	8
Do. Ladies, do.		39	2	10
Blackburn, by Mr. John Eccles		4	9	6
Bolton, by Miss E. Ainsworth		25	0	0
Boston, Lincolnshire, by Rev. R. Conington		23	0	0
Bradford, by Wm. Wood, Esq.				
For General Purposes	12	7	0	
Heb. O. & N. Tests.	5	4	6	
				17 11 6
Brewham, by John Dampier, Esq.....		15	1	11
Bridgewater, by Miss Parsons.....		5	19	0
Bristol, by Rev. J. East		150	0	0
Brighton, by Mr. John N. Kemp.				
For General Purposes	55	12	8	
Heb. O. & N. Tests.	4	6	4	
				59 19 0
Burton-on-Trent, by Mrs. Dancer		3	13	0

Caerwys, Hollywell, Flintshire,	by Rev. R. Richards	5	2	0
Cambridge,	by Rev. C. Simeon	145	14	2
Cambridge Ladies,	by Mrs. Dornford.			
	For General Purposes	90	1	7
	Heb. O. & N. Tests.	2	2	0
				92 3 7
Cambridge Undergraduates,	by A. T. Carr, Esq.	20	2	0
Carlisle,	by Mr. J. Brown	27	3	8
Charmouth, Dorset,	by Mrs. R. Kennaway	1	17	7
Chelmsford,	by Mr. Charles Brown	2	14	0
Cheltenham,	by Miss Cooke	37	0	0
Chester,	by G. B. Granville, Esq.	102	3	5
Chesterfield,	by Rev. A. Knox	10	0	0
Collingham & Langford,	by Wm. Woolley, Esq.	16	16	0
Darowen,	by Miss Richards and Friends .	3	0	0
Derby,	by Rev. Richard Simpson	241	12	0
Devon & Exeter,	by J. Bingham, Esq.	4	0	4
Do. Teignmouth Branch		14	13	3
Dorchester,	by Rev. J. L. Jackson	49	0	0
Do. Sherborne,	by Misses A. & H. Spratt	11	0	0
Exeter Ladies,	by Mrs. Bingham	44	9	4
Falmouth,	by Mrs. Saverland.			
	For General Purposes	3	14	6
	Heb. O. & N. Tests.	3	3	0
				6 17 6
Foleshill, near Coventry	by Miss Lant	5	11	0
Gainsborough,	by Mr. E. M. Hall.			
	For General Purposes	39	0	2
	Heb. O. & N. Tests.	19	10	1
				58 10 3
Glasbury,	by Mrs. Jones	8	18	6
Gloucestershire,	by A. Maitland, Esq.	105	18	3
Guernsey,	by Geo. Dobree, Esq.	87	0	0
Guildford,	by Wm. Haydon, Esq.	85	10	8
Hereford,	by Rev. H. Gipps, (Don. by a Lady)	25	0	0
Helston,	by H. M. Grylls, Esq. ...	24	3	6
Huddersfield,	by Jos. Brook, Esq.	72	7	4
Hull,	by John Hudson, Esq.			
	For General Purposes	90	5	4
	Heb. O. & N. Tests.	0	10	0
				90 15 4
Hungerford,	by Miss Morse	5	0	0
Jersey,	by Miss Moulson	6	5	0
Ipswich,	by Rev. J. Charlesworth	46	19	6
Ireland,	by Rev. Wm. Bushe	1000	0	0
Kettering,	by Rev. T. Dunham	30	0	0
Kirk Ireton,	by Miss Blackwall, by Rev. R. Gell	10	0	0
Kendal,	by E. Tatham, Esq.			
	For General Purposes	32	11	6
	Heb. O. & N. Tests.	3	3	0
				35 14 6
Knaresborough,	by Rev. A. C. Minchin	12	5	0
Lambourn Woodlands,	by Miss Devey	6	6	0
Lancaster,	by G. Burrow, Esq.	40	0	0
Launceston,	by Miss C. Nicolls	4	11	0
Liddington, near Uppingham,	by Rev. — Barfoot	3	11	10

Leeds,	by Jos. Dixon, Esq.				
	For General Purposes	69	8	0	
	Schools.....	0	10	0	
	Heb. O. & N. Tests	2	2	0	
					72 0 0
Lichfield,	by Mr. W. G. Bird.....	3	3	0	
Do.	by Mrs. Salt.....	4	5	6	
Lincoln,	by Mrs. Fowler.				
	For General Purposes	16	4	8	
	Heb. O. & N. Tests.	1	1	0	
					17 5 8
Littlebury,	by Mrs. Bull.				
	For General Purposes	2	6	0	
	Heb. O. & N. Tests.	4	2	0	
					6 8 0
Liverpool,	by Wm. Simmons, Esq.	150	0	0	
London: —	Blackheath & Greenwich, by a few Friends	2	9	3	
	Camberwell & Dulwich, by Miss Collin	10	3	0	
	Camberwell and Peckham, by Miss Waltham	9	12	6	
	Clapham, by Jos. Wilson, Esq.....	58	6	6	
	Chelsea, by Wm. Leach, Esq.				
	Gentlemen	20	7	2	
	Ladies	55	7	3	
					75 14 5
	Episcopal Jews' Chapel Ladies, by G. T. King, Esq.	162	14	8	
	Hackney & Clapton Ladies, by Mrs. Barker	7	2	6	
	Islington Ladies, by Mrs. Scott	55	8	3	
	Kensington, by Mrs. Stevens	2	5	0	
	North-East London, by G. T. King, Esq.	81	7	11	
	North-West London, by Miss E. Dornford.....	34	14	0	
	Pentonville, by Rev. D. Ruell	34	7	8	
	Percy Chapel, by Rev. S. G. Garrard	12	15	0	
	St. John's, Bedford-row, by Rev. B. W. Noel	48	2	6	
	Walworth, by Mrs. Sundbeck	4	8	6	
	Wanstead, by Miss Giberne (Palestine Fund)	1	15	0	
Maidstone,	by Mrs. Prance	4	13	6	
Malvern Wells,	by Mr. G. Phillips	3	0	0	
Manchester,	by B. Braidley, Esq.	46	2	0	
Do.	by do.....	21	14	7	
Do. Ladies,	by do.....	115	4	0	
Melton Mowbray	by Mrs. Caldecot	17	9	0	
Monmouth,	by Rev. H. Barnes.....	20	12	4	
Newbury,	by Wm. Roe, Esq.	10	0	0	
Newcastle-on-Tyne,	by D. Akenhead, Esq.	27	14	0	
Do.	by do.	9	7	6	
Norwich Ladies,	by Miss Hancock.				
	For General Purposes	110	0	3	
	Schools.....	34	5	6	
	Heb. O. & N. Tests.	80	13	4	
	Palestine Fund ..	30	0	11	
					255 0 0
Nottingham,	by B. Maddock, Esq.	45	10	0	
Oxford,	by Rev. J. Hill	20	2	0	
Pangbourn,	by Mr. W. K. Welch	2	5	0	
Penryn,	by J. Manderson, Esq.....	12	10	0	
Penzance,	by Sir. R. Price.....	3	1	2	
Pertenhall,	by Mrs. Carroll	2	12	6	
Portsmouth, &c.	by John Allcot, Esq.....	11	4	0	

Preston,	by Mr. Thomas Leach	16	0	0	
Reading,	by Mrs. French	11	2	0	
Do.	by Miss Hooper	4	3	9	
Retford,	by Rev. J. W. Brooks	20	14	3	
Rochester,	by Miss Skinner	4	5	7	
Do.	by Mr. Horsenail (Heb. O. & N. Tests.)	2	15	0	
Do.	by Rev. W. T. Staines	2	10	0	
Rumsey,	by Mr. Wheeler	3	1	6	
Ryde, Isle of Wight	by Mr. Young	4	5	0	
Scotland:—Aberdeen,	by Mr. Wm. Brown	30	0	0	
Edinburgh,	by Miss Vans	3	3	0	
Greenock Female Association,	by John Scott, D. D.	40	0	0	
Leith Auxiliary Bible Society,	by Rev. W. F. Ireland,				
D. D.	(Heb. O. & N. Tests.)	50	0	0	
Perth Ladies,	by Rev. A. Pringle, D. D. . . .	40	11	6	
Stewarton, collected when Mr. Wolff was there . . .		13	13	0	
Stranraer Society for Religious Purposes, by Mr.					
John M'Gregor		5	0	0	
Shaftesbury,	by Mr. Jesse Upjohn	2	0	7	
Sheffield,	by R. Hodgson, Esq.	10	1	2	
Shrewsbury,	by Rev. J. Langley	22	10	0	
Do.	by Mr. R. Gray	7	2	6	
Stainton House,	by Mrs. Loft	4	13	0	
St. Arvan's, near Chepstow,	by Miss Jones	13	10	0	
St. Albans,	by Miss Wheeldon	6	1	7	
Streatley,	by Miss Emma Willoughby . . .	5	11	0	
Tamworth,	by Rev. F. Blicke.				
	For General Purposes	14	12	2	
	Heb. O. & N. Tests.	0	18	0	
			15	10	2
Tichmarsh,	by the Hon. and Rev. L. Powys	2	3	0	
Thorn, Yorkshire		1	7	6	
Tiverton,	by Mrs. Ware	5	0	0	
Tunbridge Wells,	by Mrs. Freeman.				
	For General Purposes	21	9	0	
	Heb. O. & N. Tests.	1	1	0	
			22-10	0	
Tutbury,	by Mr. John Wolfe	23	0	0	
Upwell,	by Mr. John Egar	5	0	0	
Wantage,	by Rev. G. Knight	55	17	10	
Do. Ladies' Sale	by Mrs. Butt and Mrs. Dewey	32	0	0	
Wellington, Salop,	by Miss Poole	20	0	0	
Westbury, Wilts,	by Mrs. Haynes	10	2	8	
Wigan,	by Mr. Bevan	2	14	0	
Wilmington,	by Rev. R. P. Blake	5	0	0	
Wilton, near Salisbury,	by Mr. John Phelps	13	0	0	
Worcester,	by Rev. D. Morgan	35	10	2	
Workington,	by Miss J. Bowman	6	9	0	
Worthing,	by Mrs. Burford (Heb. O. & N. Tests.)	11	4	0	
Yeovil,	by Rev. R. Phelps	14	6	6	
York,	by Rev. J. B. Graham.				
	For General Purposes	223	19	0	
	Heb. O. & N. Tests.	1	1	0	
			225	0	0

Sums received subsequent to the closing of the last Year's Account, will appear in our next Number.

Notices to Correspondents in our next Number.

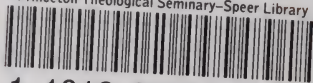
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